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THE

BENARES MAGAZINE.

JANUARY, 1849.

I.

THE APOCRYPHAL BOOK OF ENOCH THE PROPHET.*

THE achievements of modern criticism may well be ranked among the intellectual glories of recent generations. Even after the revival of learning, authority long warped the judgments of men; and any attempt to found an argument about an ancient document from the contents of that document itself, if the results arrived at should only happen to cast the smallest suspicion on traditional testimony, was sure to be decried as rash or presumptuous. The copious erudition of our forefathers;—the mass of materials which they brought together from isolated details;—their ingenious combinations;—the skill with which they would harmonize witnesses really irreconcilable;—all this will long be a monument of their splendid abilities. But to pursue researches with freedom; to analyse independently; to compare the written evidence with the suggestions of a sound judgment, formed upon a rigorous examination of the very matter written of; and thereupon to re-model the fabric which past generations have consigned to us; has been the bold adventure of a very recent age. When Aristotle, more than two

* The Book of Enoch the Prophet, an Apocryphal production, supposed for ages to have been lost, but discovered at the close of the last century in Abyssinia; now first translated from an Ethiopic M.S. in the Bodleian Library. By Richard Laurence, L.L.D. Archbishop of Cashel, late Hebrew Professor in the University of Oxford. Third Edition. 1838.

Das Buch Henoch in vollständiger Uebersetzung, mit fortlaufendem Commentar, ausführlicher Einleitung, und erläuternden Excursen. Von Andr. G. Hoffmann. Jena 1te Abtheilung, 1833. 2te Abtheilung, 1838.

thousand years before any one presumed a question about whom he wrote, declared Homer to be the offspring of some Deity, by an island damsel who was carried off to Smyrna,* how little could he have imagined that an age so far remote should prove almost to a demonstration, from the evidence of the *Iliad* itself, the non-existence of the Homer whom he reputed; even if shorn of his divine origin, and all the evidently fictitious details of his life:—what would the sage have thought of some neophyte who might assure him that the blemishes he would excuse upon the ordinary sublimity of the great epic genius† were not *indeed* the failures of that genius at all? Could Livy ever have dreamed that a man should come eighteen centuries after him, to re-construct his whole fabric of early Rome on a scale to prove the grandeur of the monarchy to have been far beyond the compass of Livy's wildest legend?

The importance of this kind of investigation in reference to our present amount of theological knowledge it would be difficult to over-estimate. An enlightened examination of the sacred text itself has brought to vivid reality both acts and characters, in regard to which even very early eras were entirely in the dark. The extent and nature of the various miraculous gifts in the Apostolical Church are now defined and comprehended, by the mere collation of passages, with a precision which was unattainable by the most accurate scholarship of the fourth century.‡ On various the most important points of Christian enquiry—the mutual relations and several designs of the four Gospels—the labours of the great Apostles—the distinction of offices in the primitive Church—the scope and order of Saint Paul's epistles—the succession of, and time occupied in, our Lord's ministerial acts—on all these, and many other questions no less interesting and momentous, it is not too much to say that *all* extrinsic testimony must yield before enlightened criticism of the sacred text.

It is, perhaps, by no means the least of the benefits which have accrued from such investigations upon remote and recon-

* As recorded by Plutarch. Vit. Hom.

† Poet: ch. 44.

‡ See Hooker's wise and cautious expositions. E. P.—V. 78. Also Neander, Planting and Training of the Christian Church. Book III. ch. 5. Ryland's translation; and Stanley's Sermons and Essays on the Apostolical Age.

ite literature as scholars of the present century have applied to the ancient book of Enoch, that we have learned from them the extent and precision of the information to be derived from mere intrinsic evidence. Though quoted by a writer of the New Testament,* and referred to by several most eminent Fathers of the Church, either as directly inspired, or without allusion to its apocryphal character, nothing beyond the fragment which Scaliger discovered in the *Chronographia*, or annals of events from Adam to Diocletian, by Georgius Syncellus, was known of it by the learned until the return of the traveller Bruce from Abyssinia. The fragments discovered, too, merely tended to sharpen curiosity and speculation. As they did not contain the passage cited in Holy Writ, it was of course doubtful whether they were gathered from the same work; and the remarkable fact that the Book of Enoch was commonly known until the eighth century of our era, when Syncellus wrote; and then suddenly, and it was long thought irretrievably, disappeared, was itself enough to produce considerable interest about it.

It is a singular corroboration of the fidelity of Syncellus's extracts, that they essentially agree with the Ethiopic version of the same passages, discovered between eight and nine hundred years after the completion of the *Chronographia*. Of the Greek text, nothing beyond these fragments has ever turned up since Syncellus's day. The existence of such a work among theuncanonical Scriptures was recorded by Nicephorus, Patriarch of Constantinople, in the ninth century; but no subsequent mention of the Greek text is made by any author who may be supposed to have examined it.

Early in the seventeenth century some evidence was collected for the existence of the Book in the Ethiopic language. Ægidius Lochiensis, a Capuchin monk, assured Peirese, a celebrated scholar of Pisa, that "he had seen, in Egypt, the prophecy of Enoch, declaring all which should happen unto the end of the world, written in Ethiopic, or Abyssinian." Gassendus, the biographer who relates this anecdote, adds that Peirese's zeal or purse was never deficient until he had made the treasure his own.

Ludolph, the Ethiopic lexicographer of Frankfort, observing this notice in Gassendus, and finding that Peirese had deposited his M.S. in the Royal Library of Paris, made a

journey there to inspect it. But after much toil and expense, he found that the production was a mere mass of fable and superstition, by which the Pisan scholar had been duped.

All idea of recovering the lost work was now foregone. Its existence in the Ethiopic language, too, was doubted, until Bruce resolved the question by displaying his M.S.S. from Abyssinia. Reserving one copy for his own collection, he deposited one in the Paris Library, and another in the Bodleian.

It seems scarcely reconcilable with Bruce's account of the general interest his discovery created in England, that the M.S. he presented to the Bodleian was undisturbed, until Dr. Randolph, then Hebrew Professor at Oxford, translated it in 1821. Of the Paris M.S.S. use was earlier made. Dr. Woide, the learned Coptic Scholar, transcribed it; and De Sacy published a summary of its contents, and a Latin version of several of the chapters.

The Ethiopic version of the Book of Enoch is said, in the summary of its contents prefixed by Mr. Murray to the octavo edition of Bruce's Travels, to be a translation from the Greek.* But he discerned that the original must have been

* This statement has been more than once repeated: we know not on what exact ground. The Testament of the Twelve Patriarchs appears to be the earliest writing in which Enoch's prophecies are spoken of or quoted; and none of the passages which we have seen adduced from that book as Enoch's are to be found in the Greek extract in Syncellus's Chronographia; nor indeed, we believe, in the Ethiopic version. We are inclined to think that the Fathers must have been acquainted with a much larger collection of writings attributed to Enoch than we now possess. But they, as far as our paucity of books enables us to discover, more frequently rather *allude* to the work than absolutely *quote* it. The Greek fragment that we possess does not, to our eye, bear the marks of any very great antiquity. It contains *one* word not elsewhere read, as far as we can find (ἐγγήγορι). The verb ἐμμεύομαι is used for 'to inhabit;' whereas in a purer age it seems invariably to have meant 'to appropriate' or 'conciliate to oneself.' The word μισσηθῶν is not, we believe, used earlier than Lucian's time—but μισσηρῶν which Enoch uses in the same acceptation, is a still later form. Again: the names ascribed to the angelic chiefs in the *Greek* text are of a form far less decidedly Semitic than those appropriated in the *Ethiopic*. Mr. Murray, of whose oriental acquirements our enterprising and well-informed traveller Henry Salt speaks in high praise, describes the extant version of Enoch as "an Ethiopic book, written in the purest Geez:"—but we ourselves see not why it may not have been rendered from the original Aramaic; true though it be that the majority of Ethiopic religious books (including the S. S.) have been rendered from the Greek. The legend of the introduction of Judaism in Ethiopia by the Queen of Sheba is now, we suppose, generally regarded as fabulous; however, thus much is

written in the Hebrew language. The same circumstance was indeed remarked by Scaliger, from an examination of the fragments preserved by Syncellus; and the Hebrew work is often quoted in the Cabalistic Book of Zohar, by Simeon Jochai-des, a disciple of the famous Akiba, who was chosen as his precursor by the false Messiah Barchochebas, and taken prisoner and massacred by the emperor Adrian. And that the original Book of Enoch was in Hebrew,* is evident upon a very

certain, that the Eunuch of Queen Candace was either a Jew or a proselyte; and that as he was going up to Jerusalem to worship, he was reading the book of Isaiah. It has been generally supposed in the Septuagint version; and perhaps, as Philip, who was a Hellenist, understood so immediately what the eunuch was reading, and the Alexandrian version was at first held in great estimation by foreign Jews, that may have been the case. Still, perhaps, as a Septuagint quotation is not absolutely made, but the expression “*ἡ περιτομή τῆς γραφῆς*” used, we may infer some ground for believing that the original Hebrew was in course of perusal; especially as the post-Messianic Jews soon lost their veneration for the Septuagint, and resumed their study of Hebrew, because of the clearness with which the Alexandrian version ascribed certain prophecies to the Christ Whom they rejected. But be this as it may, we may certainly believe that the Hebrew language and its dialects would be read by Jews of any reputation for learning in Ethiopia, at the period when the translation of Enoch might have been probably made. For about A.D. 263, a curious change occurred in Ethiopia, which seems to mark the re-introduction of a Semitic tongue into general use. The early Byzantine writer, Philostorgius, relates that Alexander settled a colony of Syrians near the mouth of the Red Sea, “*ὅτι οὖν ἐτι πατρώω φωνῇ λέγονται.*” Now the Ethiopian Kings, previous to the year above named, prefixed, as a mark of honour, “ZA” to their names; but subsequently, for the same significance, the purely Semitic appellation “EL.” Mr. Salt has ingeniously conjectured a change of dynasty and language, by a movement from this Syrian colony;—at least this is all but certain, that the Geez attained its purity, and was applied to theological translation, shortly after; the version of the S. S. being ascribed to the early part of the fourth century. Archbishop Laurence supposes the first book of Esdras to have been translated about the same period; and Enoch, probably, was not an earlier work. It seems to us likely that the Ethiopian Jews, or the Syrian colonists, should possess the Aramaic original of the Book of Enoch, (for doubtless the learned and well disposed among them would be curious about all sacred brochures from the cities of the captivity); and also that they should be very able to translate that original into the kindred Geez. If made from the Greek, as we possess it, the version of that fragment is by no means an exact one; but to judge from the Ethiopic Didascalia, as compared with the Apostolic Constitutions (so called) in Greek, we might expect a somewhat free translation.

* Perhaps, however, Aramaic should be said rather than Hebrew. The Hebrew had long ceased to be a living language at the earliest date we can assign to the Book of Enoch; and the Aramaic, having superseded it in Palestine, became the popular speech from the Tigris to the Mediterranean, from Armenia to the Desert.

cursory examination. De Sacy has remarked on the text, "The mountain was called Armon, because they swore upon it, and bound themselves by mutual execrations" (ch. vii. 8): Le nom de Hermon s'écrit en Hébreu par un *Heth*, et il vient de la racine *Haram*, qui signifie *dévouer, consacrer à Dieu par une sorte d'anathème*. In an early chapter of the work, the relation contained in Genesis vi. 1, 2, is re-produced in the following words:—"It happened after the sons of men had multiplied in those days, that daughters were born to them, elegant and beautiful. And when the angels, the sons of heaven, beheld them, they became enamoured of them, saying to each other, Come, let us select for ourselves wives from the progeny of men, and let us beget children." The names of the chief rebel angels are then recorded, which are evidently of Hebrew origin, though the Ethiopic appellative occasionally seems transcribed from the Greek form. Thus their leader's name is given, in Ethiopic Samyaza, the Greek form of which, as preserved by Syncellus, is Σαμιαζαζ, but the Hebrew name (which, for want of proper type, we reduce to the Arabic character) is شيمعز The name of the *strong*—with the guttural *ain*, of which the Ethiopic alphabet is not deficient; but the absence of which in the Ethiopic name of the leading angel has been thought to argue a transcription from the Greek. The narrative of this licentious revolt is beyond doubt derived and enlarged from the sacred text. Two hundred angels swear fealty to Samyaza, and "bind themselves by mutual execrations not to change their intention, but to execute their projected undertaking."

"Then they took wives, each choosing for himself; whom they began to approach, and with whom they cohabited; teaching them sorcery, incantations, and the dividing of roots and trees. And the women, conceiving, brought forth giants; whose stature was each three hundred cubits. These devoured all which the labour of men produced, until it became impossible to feed them; when they turned themselves against men, in order to devour them; and began to injure birds, beasts, reptiles and fishes, to eat their flesh one after another, and to drink their blood."—*Laurence's Translation*, ch. vii. 10, 14.

Such tame accretions to the sublime simplicity of Scripture are themselves sufficient to denote the apocryphal character of the work. It is indeed admitted by the most zealous assertor of its inspiration, Tertullian, that it was never admitted into the sacred apotheca of the Jews. And though other Fathers seem to

quote it as a sacred volume, or at least refrain from any opinion on its uncanonicity, it was never received as part of Holy Scripture by any Church except the Abyssinian.

The date of the volume must be settled entirely upon internal evidence:—that it was not altogether the work of the patriarch Enoch (as Tertullian seems to have supposed) is evident enough; though, as there are sufficient indications of the existence of *parts* of the book, before it assumed its *collective form*, there seems no reason why the particular verses quoted by Saint Jude may not have been a prophecy traditionally assigned to “Enoch the seventh from Adam.” As we possess it, there can be no pretensions to unity either of author or plan. Several chapters are professedly related by Noah, *not* by Enoch. An attempt has been made to analyse the book into ten portions. But though something has thus been effected towards disentangling and arranging materials evidently confused, no data is thus afforded for settling the date of each separate member. All that can now be hoped, is to arrive at some probable conclusion as to the period when the *Aramaic text* of the Book of Enoch was put together, as it at present reaches us in an *Ethiopic translation*.

From the ninety-second chapter, we may gather very clearly that the collective work was framed after the Babylonian captivity, and the destruction of the first Temple. This chapter is extremely curious and interesting on many accounts. It divides the period from *the creation* to the end of time, (the whole of which it either rehearses or prophesies,) into ten weeks. In these weeks, each day evidently implies a period of one hundred years; and thus a period of seven thousand years is indicated for the existence of this creation. It is remarkable that this opinion has extensively prevailed in both the Jewish and the Christian Church.* The anticipations of a coming millennium of Christ’s triumph and success, which the Fathers entertained for the first six hundred years of our era, was founded upon the received, though erroneous, chronology of the Septuagint; which placed the birth of Christ about five thousand five hundred years after the creation, and the commencement of the seventh or triumphant millenary about A.D. 500. Lactantius, who flourished A.D. 310, after an elegant de-

* Except a judgment more mature and impartial than our own confirm our suspicion of *some* external evidence in Porphyry’s statement regarding the era of the Prophet Daniel. Conf. Note p. 192.

scription of the joys which shall prevail on earth when Christ returns, adds "Jam superius ostendi, completis annorum sex millibus, mutationem istam fieri oportere, et jam propinquare summum illum conclusionis extremæ diem. Quando compleatur hæc summa, docent ii, qui de temporibus scripserunt, colligentes ex litteris sanctis, et ex variis historiis, quantum sit numerus annorum ab exordio mundi. Qui licet varient, et aliquantum numeri eorum summa dissentiat, omnis tamen expectatio non amplius quam ducentorum videtur annorum." (Div. Inst. vii. 25.) The same idea seems to prevail among interpreters of the Apocalypse who assume that fundamentally erroneous position that the book contains a parabolical history of the Church unto the arrival of the already often-anticipated millennium. Mr. E. B. Elliott, the latest and the largest commentator on this principle, does not differ considerably from Enoch or Lactantius in regard to the period of time between the creation and the final judgment after Christ's Millenary reign on Earth.

But to return to this curious chapter. Enoch states it, to his children, to be "concerning the children of righteousness, concerning the elect of the world, and concerning the plant of righteousness and integrity." "From my heavenly vision," he adds, "and from the voice of the holy angels have I acquired knowledge; and from the tablet of heaven have I acquired understanding."

The event which he records in the first week, or period of seven hundred years is his own birth: "I have been born the seventh in the first week, while judgment and righteousness wait with patience;" and of course all beyond is professedly delivered as prophecy; as the translation of Enoch occurred on every scheme of chronology except that of the Septuagint, ere the *second* week of seven hundred years had nearly elapsed. It is not to be supposed that the events of the succeeding weeks are given with entire accordance to our received dates; however, the deluge, wherein God "shall exercise His decree upon sinners;"—Abraham, "a man of the plant of righteous judgment, after whom the plant of righteousness shall come up for ever;"—the delivery of the Law and construction of the Tabernacle;—the Temple of Solomon, "the house of glory and dominion erected for ever;"—Nebuchadnezzar, the man who shall "burn the house of Dominion with fire;"—and the Babylonian Captivity, in which "all the race of the elect root shall be dispersed;"—are each particularly alluded to.

Here we reach the region of real chronology. It is well ascertained that Solomon's temple was destroyed by Nebuchadnezzar, B.C. 588; and as Enoch records this event as "during the completion" of the sixth week, we may assume this week to end B.C. 500.

The seventh week will thus extend as far as the year 200 of our era. To the former part of it, Enoch assigns a recognizable description; "a perverse generation shall arise; abundant in its deeds, and all its deeds perverse." Beyond doubt the most notable isolated event, in the seventh week of Enoch, except the birth of Jesus Christ, is the submission of multitudes of Jews to a pagan worship at the edict of Antiochus Epiphanes, and the dedication of the second temple Jupiter Olympius, in the most holy place of which Antiochus set up a small altar (alluded to by the prophet Daniel as *the abomination which maketh desolate*) to be used in sacrificing to the heathen god. This occurred B.C. 166; and may, we presume, be assumed to fix very nearly the date of the book; as all the *subsequent* utterances of Enoch turn out to have been merely loose conjectures, not one of which has ever been realized. During the completion of the seventh week, it is alleged that "the righteous, selected from the plant of everlasting righteousness, shall be rewarded; and to them shall be given sevenfold instruction respecting every part of His creation:"—the very contrariety of a series of events which ended in the overthrow of Jerusalem. In the eighth week, A.D. 200 ad 900, the era of the misery and dispersion of the Jews to the four winds, it is said that "a sword shall be given to execute judgment and justice upon all oppressors, sinners shall be delivered up into the hands of the righteous, and the house of the great king shall be built up for ever." In the ninth week, or A.D. 900 ad 1600, the millenary reign is, we presume, predicted. "The judgment of righteousness shall be revealed to the world. Every work of the ungodly shall disappear from the whole earth; the world shall be marked for destruction, and all men shall be on the look out for the path of integrity." And on the seventh day of the tenth week, when, according to the fond speculations of various ages, the millenary chiliad shall be complete, "there shall be an everlasting judgment which shall be executed upon the Watchers; and a spacious eternal heaven shall spring forth in the midst of the Angels. The former heaven shall depart and pass away, and a new heaven shall appear; and all the celestial powers shine with sevenfold splendor for ever." And thus it appears that whether Enoch write, as we suppose,

about 150 years more or less B.C.; or the Christian Fathers of the first six centuries; or the disciples of Vitringa, Mede, and Lowman at the present day, with Mr. E. B. Elliott as their profoundest oracle; (we use the expression in no capitious way, as the work is really one of great diligence and research;) all reckon seven thousand years from the creation to the final judgment—only their chronologies differ from the creation to the re-building of the temple; or in other words, until they have the Canon of Ptolemy to guide them. Enoch reckons the temple rebuilt A.M. 4112; and consequently his millennium should have begun A.D. 1300: but the Fathers, who adopted the Septuagint Chronology, assumed the birth of Christ to be A.M. 5508, and consequently placed the re-building of the temple A.M. 4920, and the commencement of the millennium in the beginning of the sixth century of our era. Mr. Elliott, adopting we presume, the Chronology of Ussher, (who dates the re-building of the temple A.M. 3416,) so frames his hypothesis that the commencement of the Millennium shall fall as near as may be A.D. 1996;—a date, however, which his extraordinary historical confirmations of his whole interpretation allow him hardly to reach. Lowman, who calculates the Millennium about A.D. 2016, meets the mark much nearer. But believing as we do that the whole scheme of exegesis is radically at fault, we think perhaps that they may as possibly err in calculation as Enoch and the Fathers have assuredly done before them.

It cannot be maintained that these plain indications of millenary prospects in the Book of Enoch were the interpolations of a later age. The whole structure of this ninety-second chapter is evidently continuous, and the date at which it was written, on grounds which we have just developed, may be distinctly approximated—grounds, we consider, which are conclusive against Professor Moses Stuart and Dr. Lücke, who maintain the author to have been a Christian Jew. Enoch's prophecy is quoted often, as a book well known, in the Testament of the Twelve Patriarchs; which Nitzsch has proved to be of a date at least not posterior to the very beginning of the second century; and no one of that day, upon a mere chronological point, would have interpolated, so that the millennium should begin A.D. 1300, when it was currently expected at the beginning of the sixth century.

As Stuart and Lücke have assigned a post-Messianic date to the Book from the very passages which we conceive to fix its date about 150 years before Christ, it is satisfactory to know that both Laurence and Hoffmann corroborate our

conclusion of an ante-Messianic period on other internal evidence ; on which we must offer some comments.

A singular allegorical panorama of the leading events of sacred history is unfolded in the eighty-fourth and five following chapters ; in the course of which it occurs that God "called also seventy shepherds, and resigned to them the care of the sheep, that they might overlook them." These seventy *shepherds* are called, after distinct mention of four previous *conducting sheep*, whom the commentators on the prophecy of Enoch have usually considered to be Samuel, Saul, David and Solomon ; but which we suggest, upon the following reasons, rather refer to Saul, David, Solomon, and Rehoboam. First, Samuel can hardly be called a conducting sheep, in the sense in which the term may be applied to the Kings. Secondly, the appellative given to the *second* conducting sheep, "the master of the flock," seems rather applicable to David, in reference to his previous life, than to Solomon. Thirdly, the designation of the fourth as "a smaller sheep," seems particularly applicable to Rehoboam, who retained but *two* tribes after the revolt. Fourthly, by the admission of Samuel among the conducting sheep, Shalium must be excluded from the seventy shepherds. *Seventy*, for reasons which will presently appear, is probably a round number for *seventy-two* ; as was also adopted in an age not *very* remote from the date of Enoch's Prophecy in naming the Septuagint.

If the succession be thus settled, the allegory portrays *four* conducting sheep, and *seventy-two* shepherds arranged into *three* dynasties. The *first* dynasty comprizes the Kings of Israel and Judah, Jeroboam and all who acceded *after* him. We exclude Zimri and Tibni, who can scarcely be said to have been Kings, and are omitted in the lists given by Jahn. The *second* dynasty, of *twenty-three* shepherds, has not, in our opinion, been accurately concluded upon by any of the commentators. All seem to have made it a principle to begin the reckoning *after* the Captivity ; or, in other words, from the reign of Nebuchadnezzar ;—from which circumstance three races of kings combine to form the dynasty—the Chaldeo-Babylonian, from Nebuchadnezzar to Belshazzar ; the Medo-Persian, from Darius the Mede to Darius Codomanus ; and the line of Alexander the Great and his successors. But why, if the Kings of Israel and Judah are reckoned collectively in the *thirty-seven* of the *first* dynasty, should

not those of the line of Assyrian monarchs so particularly named in Holy Writ as the authors of Israel's subjugation—Tiglath-pileser, Shalmanaser, Sennacherib and Esar-haddon, be *also* reckoned collectively with the Chaldæo-Babylonian monarchs who ruled Judah until the accession of Cyrus? On this principle we shall see that the number *twenty-three* is exactly fulfilled by the monarchs between Tiglath-pileser and Darius Codomanus inclusive—those obscure Assyrian kings, Sardochæus, Chyniladan and Saracus alone omitted, whose names might hardly have been heard of by a Jew of the period we assign to Enoch.

On this hypothesis the monarchs of Enoch's *second* dynasty will be the following :—

- | | | |
|---------------------|-----------------------|---------------------|
| 1. Tiglath-pileser. | 10. Darius Medius. | 18. Sogdianus. |
| 2. Shalmanaser. | 11. Cyrus. | 19. Darius Nothus. |
| 3. Sennacherib. | 12. Cambyses. | 20. Artaxerxes Mne- |
| 4. Esar-haddon. | 13. Smerdis. | mon. |
| 5. Nebuchadnezzar. | 14. Darius Hystaspes. | 21. Darius Ochus. |
| 6. Evil-Merodach. | 15. Xerxes I. | 22. Arsēs. |
| 7. Neriglissor. | 16. Artaxerxes Longi- | 23. Darius Codoma- |
| 8. Laborasoarchad.* | manus. | |
| 9. Belshazzar., | 17. Xerxes II. | |

The oriental dynasty consequent upon the captivities in Assyria and Babylon being thus, it seems naturally, arranged, a dynasty of twelve kings follows. Who these were, will of course depend upon the preceding investigation. Laurence, who, on the professed principle of commencing with Chaldæo-Babylonian kings, omits the first four of our list; and also Laborasoarchad, (we imagine because his name does not occur in the Canon of Ptolemy) and Smerdis, Xerxes II. and Sogdianus, (upon the ground of their short reigns) is *eight* kings deficient of the *twenty-three*; which he supplies by inserting from the Grecian line of Alexander the Great, and his successors most involved in the affairs of Judea; concluding the series with Antiochus Epiphanes. The dynasty of *twelve* he then assumes to begin with Mattathias, "who rescued his country from the slavery and impiety imposed on it by Antiochus Epiphanes," and to end with Herod the

* The name of this King is omitted in Ptolemy's canon, and his short reign of nine months assigned partly to his predecessor, and partly to his successor. His history however is given with a minute particularity by Megasthenes, who calls him Labassoarask; and his existence was evidently acknowledged by Eusebius. (Conf. Præpar. Evang. ix. 41. Jahn. Op. Cit. p. 117.)

Great. But against this view there are many and insuperable objections. Mattathias certainly did much towards abolishing the desecrations of Epiphanes, collecting adherents, destroying heathen altars, reviving circumcision, reclaiming the pillaged copies of the Law, slaying apostate Jews, and securing many advantages over the enemy. But he died during his career of conquest; and, as Stuart has justly remarked, cannot be said to have been a reigning monarch. So Judas Maccabeus and Jonathan, the two next on Laurence's list, were never *Kings* of the Jews—they fought gallantly for their independence; but the Jews never fully regained this, until, combining with Demetrius against Trypho, B.C. 143, that monarch invested Simon, the successor of Jonathan, whom Trypho had slaughtered, High Priest and Prince of the Jews; relinquishing all claims upon them for tribute and taxes, and merging all previous animosities. Stuart therefore commences the dynasty of *twelve* with Simon, and extends it to Agrippa. But this view is also open to many objections. If the series of *twenty-three* end with Antiochus Epiphanes, beyond whom we believe it has not been attempted to carry it, there is no continuity preserved; Epiphanes having died B.C. 163, and Simon not having been fully established until B.C. 141. Again, Stuart, to make up the number *twelve*, inserts a King Alexander between Aristobulus II. and Hyrcanus II. But there was really no such person, as Pompey the Great having defeated Aristobulus and his faction and taken the Temple B.C. 63, immediately placed on the throne his younger brother, Hyrcanus, who had espoused the Roman cause. Moreover Enoch writes of "that destruction which the last twelve shepherds wrought; and pointed out before the Lord of the sheep that they destroyed more than those who preceded them." This description is not true of the kings from Simon to Agrippa. A great many of them were united and merciful, and *no one* but Herod particularly destructive. Lastly, such a computation will bring down the date of the Book of Enoch to about A.D. 40 at the very earliest; and we know of no critics besides Stuart and Lücke who have thought the work post-Messianic. It may surely seem that, were it of so late an era, the birth of Christ would have been distinctly alluded to in the *seventh week* of Enoch's ninety-second chapter. But we conceive it cannot be fairly inferred that a single expression in the chronology has the remotest reference to that great event.

The scheme of Hoffmann, though the most consistent hitherto offered, appears to us open to some exception.

Excluding the four Assyrian Kings, Tiglath-pileser, Shalmaneser, Sennacherib and Esar-haddon, and also King Laborasoarchad, from the dynasty of *twenty-three*, he is compelled to complete the number by inserting Alexander the Great, and four of his successors. But it seems *primâ facie* probable that Enoch, in describing *three* dynasties, would signify as the *first*, the native Kings of Israel and Judah;—as the *second*, the great-Assyrian, and Chaldæo-Babylonian dynasty;—and as the *third*, the Macedonian, Græco-Egyptian and Græco-Syrian dynasty. And if the history will at all warrant such a distribution, we think it must be confessed that it is the most consistent one. Again, the *third* dynasty, of *twelve*, Höffmann, as far as we can discover, arranges from the Græco-Syrian and Græco-Egyptian rulers, according to the annexed table:—

GRÆCO-SYRIAN.		GRÆCO-EGYPTIAN.	
	B.C.		B.C.
Seleucus Ceraunus, . . .	225. 223.	Ptolemy Philopater, ..	221. 201.
		Ptolemy Epiphanes, ..	204. 180.
Seleucus Philopater, ..	186. 175.		
Antiochus Epiphanes, ..	175. 164.		
Antiochus Eupater, ..	164. 162.		
Demetrius Soter, ..	162. 150.		
Alexander Balas, ..	150. 145.	Ptolemy Philometer, ..	180. 145
Demetrius Nicator, ..	145. 144.		
Antiochus Theos II. ..	144. 143.		

Trypho.

The remark is obvious, that Trypho never had any princely power *over the Jews*.* He was Alexander Balas's minister at Antioch. Balas was a pretender of low birth, who advanced himself as the son of Antiochus Epiphanes, and laid claim to the Syrian crown. The Romans, out of hatred to Demetrius Soter, pretended to believe the fable, and promised their support. After various fortunes, Demetrius Soter was killed in battle, and Balas ascended the Syrian throne, and

* It is true that Heeren describes him as "assuming the diadem" after his murder of Balas's son Antiochus. But it was the diadem of *Antioch* only, not of Syria; which was worn not by Trypho, but by Demetrius Nicator. After the latter's imprisonment in Parthia, Cleopatra, Balas's widow, married Nicator's brother, Antiochus *Sidetes*, who was in alliance with the Jews, in order to strengthen both against Trypho; whose power *Sidetes* altogether overthrew.—Appian. *De Rebus Syriacis*. cap. 68.

strengthened himself by a marriage with Cleopatra, the daughter of Ptolemy Philometer and Cleopatra Queen of Egypt. The fruit of this marriage was a son, afterwards known as Antiochus Theos II. But Balas resigned himself to voluptuousness and debauchery; and left his affairs in the hands of a cruel minister, Ammonius. He, to establish his master Balas, murdered all the members of Demetrius Soter's family, whom he could get hold of. But the eldest son, Demetrius, being then at Cnidus, and hearing of the Syrians' disaffection to Balas for his licentiousness and odious government, marched a body of Cretans into Cilicia, and took possession of the district. Balas then committed his affairs at Antioch to Trypho and Hierax (B.C. 148); and obtained some considerable advantages by the fidelity of Jonathan, the leader of the Jews; who were no more favourable than the Romans to the cause and family of Demetrius Soter. However, at length, (B.C. 146,) Ptolemy Philometer deserted the cause of his son-in-law Balas, and declared for young Demetrius; alleging as a reason that Balas had been plotting against his life. Philometer was proceeding up the Mediterranean with a large fleet and great force. On reaching Antioch, the gates were thrown open to him, and the citizens, disgusted with Balas and Ammonius, offered Ptolemy the crown of Syria. He declined it, but recommended Demetrius, declaring that he, as the son of Demetrius Soter, was the lawful heir. Balas and Demetrius were then fighting in Cilicia; but the former, hearing of Philometer's proceeding, returned to Syria. Balas was defeated, and fled to Abæ in Arabia, where he had placed his children, under care of the Emir, before the war began. This Emir—Zabdiel—murdered him, and sent his head to Philometer. He dying soon after, Demetrius acquired the throne of Syria under the name Nicator. But a son of Balas, Antiochus, still existed at Abæ; and Trypho, discontented at Demetrius's government, and, as it subsequently appeared, ambitious of power, persuaded Zabdiel to give up the prince to him. He brought him to Syria, was joined by a large force, and set Antiochus on the throne under the surname Theos. His party was joined by the Jews under Jonathan, and multitudes of disaffected Syrians; and by this combined force, he shortly recovered the whole territory from Demetrius, as far as Damascus. Demetrius then invaded Galilee, and was defeated. On attempting a further campaign, Jonathan shewed himself in such force, that the enemy retreated. But Antiochus's throne

was not yet secure, for Trypho's designs now began to shew themselves. It was merely his dread of Jonathan which deterred him from murdering Antiochus, and usurping his dominion. He collected an army, and marched towards Palestine. Jonathan came out with forty thousand men to engage him—but he pleaded peaceable intentions, and a desire to establish Jonathan's power in Ptolemais. The Jewish leader was deceived; dismissed the bulk of his force, and advanced towards Ptolemais with only a thousand personal troops. These Trypho massacred on their entering the city, and put Jonathan in chains. His brother, Simon, at his own request, then assumed the Jewish leadership; and continued to daunt Trypho. He offered to release Jonathan, (whom he pretended he had detained only for tribute unpaid,) on receiving his two sons as hostages, with the money. Simon saw through this artifice, it seems,—but yet sent both sons and money; all of which Trypho seized; and retained Jonathan too. He went on to ravage the country; but was much troubled in his progress by the force of Simon. Retiring into winter quarters, he murdered Jonathan; and shortly afterwards, Antiochus Theos also. But Demetrius Nicator, who again assumed the crown of Syria, being less injurious to the Jews than Trypho, was espoused by them. Under Demetrius Nicator, as we have before remarked, Simon first of the Asmonæan family was advanced to be High Priest and Prince of the Jews. This history appears to us conclusive against reckoning Trypho among the dynasty of Twelve.

It is true that Hoffmann may clear himself of this objection by inserting in the Græco-Syrian line, Antiochus the Great (B. C. 223—186) between the two Seleuci. Still, for reasons previously preferred, we would rather construct the third dynasty thus:—

1. Alexander the Great.—B. C. 323 (dies).
2. Laomedon—set up by Perdiccas as Governor of Syria and Palestine.
3. Antigonus—appointed General of all Asia, after the slaughter of Perdiccas by Antipater formerly Governor of Macedonia and Greece; but who subsequently assumed the general management. He took actual possession of Palestine by conquest of Ptolemy Lagus B.C. 314.
4. Ptolemy Lagus—took Judæa, Samaria, Phœnicia and Cœle Syria from Laomedon and Antigonus, B.C. 320.

5. Ptolemy Philadelphus.—B.C. 284. A debauched and murderous king.
6. Antiochus Theos I.—A Græco-Syrian Prince who married the daughter of Ptolemy Philadelphus, Berenice; and received as a dower half the revenues of Judæa, Samaria, Phœnicia and Cœle Syria. B.C. 249.
7. Ptolemy Euergetes.—B.C. 246. Overcame the whole Syrian Monarchy, recovering the revenues granted to Antiochus Theos, whose wife, Berenice, was murdered two years after her marriage.
8. Ptolemy Philopater.—B.C. 221. An incarnation of wickedness and lust. He perfectly ravaged Judæa, but suffered great losses in repeated skirmishes with Antiochus the Great.
9. Ptolemy Epiphanes.—B.C. 204. A child of five years old. Antiochus the Great took possession of Palestine, Phœnicia and Cœle Syria, B.C. 202; and Judæa was subsequently under the Græco-Syrian line.
10. Antiochus the Great.
11. Seleucus Philopater.—B.C. 186. The only tranquil reign of the dynasty.
12. Antiochus Epiphanes—B.C. 175.

The dynasty thus constructed seems to us to fulfil completely every expression in Enoch's description of it: "Then I saw, that the man, who wrote the Book at the word of the Lord, opened the Book of destruction, of that *destruction* which *the last twelve shepherds* wrought; and pointed out before ~~the~~ the Lord of the sheep, that *they destroyed more than those who preceded them.*" It moreover remarkably coincides with the deductions we gather from the ninety-second chapter. And the scheme of dynasties here suggested is further, as far as we have seen, the only one preserving *the exact continuity of every line without a single interruption.*

Laurence indeed maintains that so early a date as the reign of Antiochus Epiphanes, or one immediately subsequent, cannot be set upon the Book of Enoch, because in ch. LIV. v. 9, the Parthians and Medes are mentioned as "hurling kings from their thrones, springing as lions from their dens, and like famished wolves into the midst of the flock. They shall go up and tread upon the land of their elect. The land of their elect shall be before them." We do not think his argu-

ment a valid one. The career of Demetrius Nicator was assuredly such as to be watched by a Jew with the extremest interest; and we learn from Appian* that this king was "captured by the Parthians, and passed his subsequent life with King Phraates; whose sister Rhodoguna he married." This occurred about A. D. 141. Laurence himself, (*we find on nearer observation*) verifies this account from the first Book of Maccabees and Justin. But he says that "Parthia having been originally nothing more than an obscure province of Persia, the people inhabiting that, as well as the other provinces, would at first, without distinction, be naturally denominated *Persians* by distant and unconnected nations." But Laurence himself supposes, from the internal evidence of the book (for from the seventy-first chapter, it may be gathered that it was written in a latitude where the longest day is of sixteen hours) that "the author of the Book of Enoch was perhaps one of the tribes which Shalmaneser carried away, and placed in Halach and in Habor, by the river Goshan, and in the cities of the Medes;" and who never returned from the captivity." If so, might not the author discriminate "*the Parthians and Medes*" as to their *distinctive* names and territories, from the more ancient empire of the *Persians*? It may appear more likely that the author of the first book of Maccabees should use the term *Persia* loosely,† than that Appian, by whom Syrian history generally appears to be compiled from authentic details, should *erroneously* ascribe the capture to the *Parthians*; especially considering the detail of the residence and marriage; and that Phraates is a recog-

* De Rebus Syriacis. c. 67. Enoch's expressions are, indeed, applicable to a much earlier period of the Parthian Kingdom. Its independence was founded by the murder of the Syrian viceroy Agathocles, about A.D. 253. The next king confirmed his power by the imprisonment of Seleucus Callinicus. His successor obliged Antiochus the Great to renounce all claim on Parthia and Hyrcania. Of the fourth Arsaces we have no authentic history. The fifth conquered the Mardians on the Caspian. Of Arsaces VI., Heeren thus writes:—"He raised the hitherto confined kingdom of Parthia to rank among the mighty empires of the world; having, after the decease of Antiochus Epiphanes, 164, by the capture of Media, Persis, Babylonia, and other countries, extended the frontiers westward to the Euphrates, and eastward to the Hydaspes, beyond the Indus. The invasion of Demetrius II. of Syria, supported by an insurrection of conquered races, ended, 140, in the capture of the aggressor." (See Manual of Ancient History. Oxford Translation.) This Arsaces is evidently the king of whom Appian writes, under the name of Phraates. There appears some small confusion in the history; as Heeren styles him Mithridates, and his predecessor, as also successor, Phraates.

† Rennell—Geog. of Herod. Sect. xv.

nized monarch of the Arsacean dynasty of Parthia, which had long been firmly established.

There are two other passages which Laurence has adduced as containing chronological notes. But he appears not to suppose that they would "alone be deemed conclusive;" though they "at least strongly corroborate the argument" which he has "grounded upon the vision of the seventy shepherds or princes." As Stuart, Rücke, and Hoffmann, all repudiate Laurence's scheme of the *three dynasties*, it seems not necessary to say more here, than that the passages alluded to *might* possibly by some be thought to the purpose, *the scheme of dynasties being first absolutely established*.

All arguments of which we can avail ourselves considered, we are inclined to think that the Book of Enoch is an aggregation of tracts by various authors and of several dates, collected by a pious Jew who was descended from (or it may be, joined) Shalmaneser's captives, who returned not from the land of their exile. That land was watered by the river Kizzil-Ozan (golden river) which rises near Sennah in Kurdistan, defines the N.W. frontier of Irak, and loses itself in the Karanku. For the geographical indications in the seventy-first chapter seem most decisive; and although passages have been pointed out which might denote a residence in the North of Palestine, and in Abyssinia: yet, as the book is related in a series of visions, and is evidently by a well informed and observing man, there is no reason either why the author might not be familiar with the geography of those parts, or why he might not, in Halah or in Habor, "behold a dream come to him, and visions appear above him; and fall down, and see a vision of punishment, that he might relate it to the sons of heaven and reprove them; and on awakening, go to them, who, being all collected together, stood weeping in Oubel-seyal, *which is situated between Libanos and Seneser*, with their faces veiled." Ch. xiii. 9. If the chronological inferences which we have gathered from Enoch's "*speech from a book upon the seventh week*" be tenable, and be corroborated by the scheme of dynasties which we have suggested, we conjecture that the era in which the book was written may be determined with a very exact precision. It must have been, on such supposition, *posterior* to the Jewish revolt against the abominations of Antiochus Epiphanes, B. C. 166; but it cannot well have been composed, or rather compiled, *after* the restoration of independence by Demetrius Nicator,

B. C. 141.* The whole structure of the book appears to us to be most strongly corroborative of this conjecture. It was evidently written in times of persecution and distress, by a man of contemplative piety; who could discriminate how the fierceness of man shall turn to God's praise, and the fierceness of them shall He refrain:—that though the kings of the earth stand up, and the rulers take counsel together against the Lord and against His anointed, yet that His solemn word and purpose is pledged to their salvation, if they faint not. When *ever* was there a period, if not that which we have suggested, in which the righteous need have been comforted by a declaration of the Divine equity? What Jew, *according especially the various authorities under which his

* A thought has just occurred to us which we will note, without professing to have given it any mature consideration. It is well known that the twelfth Book of Porphyry's treatise *κατα χριστιανῶν* (now lost) consisted of a laborious invective against the Book of Daniel. A good deal of this is preserved in the writings of Saint Jerome, and among others, the following passage. "Contra prophetam Daniele[m] duodecimum librum scripsit Porphyrius, nolens eum ab ipso, cujus inscriptus est nomine, compositum; sed a quodam, qui temporibus Antiochi qui appellatus est Epiphanes fuerit in Judæa; et non tam Daniele[m] ventura divisse, quam illum narrasse præterita." Now surely Porphyry, who was a careful and finished disputant, would not have hazarded this bold assertion, without possessing something specious to corroborate it. He would perhaps have chosen to appeal to something very like the Book of Daniel, (in case he should have been asked how he knew this,) which was acknowledged in his day to be a work of the era of Epiphanes. Why should not some one extract or more, from the Book of Enoch, be this very work? Not only does it resemble the book of Daniel in the point wherein that differs from every other prophetic work in the canon, the being represented in a series of visions; but also, as Laurence has well remarked, "the apocryphal Enoch evidently copies after Daniel; so much so, indeed, that his more minute delineation of the Prophet's vision may be regarded as explanatory of its meaning, according to the received doctrine of the Jews in his own day." There was besides, in all probability, a great similarity in the language of the two authors, the Prophet of the captivity having in a large measure adopted the Aramaic; and *both* introducing the angelic names Michael and Gabriel (the earlier author for the first time) which are not only Semitic, but of that Semitic form which is distinctively and peculiarly Hebrew, as distinguished even from the Aramaic of Babylon (conf. Mill's *Christian Advocate's* publication for 1841); and are therefore a criterion of the original stock from which both authors derived themselves, notwithstanding the Aramaic form in which both, perhaps, most largely composed. Besides, if Enoch did compose and publish an extended version of Daniel's vision of the Ancient of days, in Judæa, during the persecution of Antiochus Epiphanes, (which may be, and may also have been currently acknowledged in Porphyry's time, for all that Jerome cites; for it does not necessarily appear that the author in the time of Antiochus, was known as Daniel in Judæa,—the words "*non tam Dan-*

nation had been, could have omitted all mention whatsoever (had it been already transacted) of the auspicious establishment of the Asmonacan house?*

Place, period and author thus assumed, we proceed to analyse the contents of the volume. Unquestionably the most remarkable feature is, that it contains a prophecy referred to—we may indeed say *quoted*, by an inspired apostle. Unfortunately, the Greek text of this prophecy is not extant. But the variations which the translated Ethiopic version presents are extremely slight, and every reference of Christian antiquity proves that it was the *Book of Enoch*, and not a mere current tradition, which St. Jude quoted. Saint Jerome uses language thus distinct; “quia de libro Enoch, qui apocryphus est, in ea (epistola) sumitur testimonium, a plerisque rejicitur.”† And indeed whether the author of the Epistle did or did not allude to some apocryphal account of Isaiah’s martyrdom, in writing to the Hebrews, “they were sawn asunder, they were slain by the sword;”—or the expressions “*James and Jambres withstood Moses*,”—“*eye hath not seen nor ear heard*,”—be indeed quotations from secret books (as Origen supposes);—whether, (as the same Father is persuaded) or not St. Jude borrowed the dispute of Michael and Satan from a Judæo-Greek work, called the Assumption of Moses; the Book of Enoch is the *only* secret writing *quoted by name* in the New Testament; and its occurrence one of the most anomalous difficulties in sacred criticism. Considering the contents of the Scripture, as quoted by Saint

iclem ventura dixisse” are Jerome’s, not Porphyry’s);—and if afterwards this same author migrated to his captive countrymen in “Habor and Hailan,” and there edited the book of Enoch as we have it; (and even so, his name may have been Daniel;—for Enoch is of course merely an assumed name;) he will have actually seen Mount Libanus, near which he recalls a vision of the evil angels weeping.

* We observe that Dr. Mill, the learned first Principal of Bishop’s College, Calcutta, attaches a date certainly not considerably later than we suggest; though his remark is not so definite as we might desire for our guidance. In a note to his most valuable refutation of the Maccabean origin of the Book of Daniel alleged by Strauss, (Christian Advocate’s publication for 1841, p. 55, 56,) he enumerates the names of the celestial hierarchies given in the *Yad Hazakah* of Moses Ben Maimon. Some, he asserts, undoubtedly express distinct orders of beings; and the Scriptures from which they are taken are *the Book of Job, the Psalms of David, and the prophecies of Isaiah and Ezekiel*. And that the names derived from these pure ancient sources were the recognized titles of angelic orders among the Jews in the evangelical era, we have a singular proof in the apocryphal book of Enoch, written about a century before.

† De V. I. Cap. iv.

Jude, it seems reasonable to suppose that there *was* a prophecy of Enoch, the seventh from Adam, acknowledged by current tradition, and inserted in the apocryphal book bearing the patriarch's name; and that Saint Jude, as that prophecy occurred to him in the course of writing, knowing it to be verily inspired, scrupled not to extract it even from a book in the main apocryphal. This appears to have been the opinion of Saint Augustine. "*Scriptissemus quidem nonnulla divina Enoch illum septimum ab Adam negare non possumus, cum hoc in epistola canonica Judas apostolus dicat. Sed non frustra non sunt in eo canone scripturarum qui servabatur in templis Hebræi populi succedentium diligentia sacerdotum.*"*

We might exhaust pages in the transcription of turgid allegory and incongruous combinations. We are not paucylists of the Book of Enoch; and yet we set a high value upon it, as an interesting record of piety in an age of great degeneracy, and the most vivid monument which remains to us of the yearnings after a better destiny which some at least entertained in the cities of Israelitish bondage. We pretend not that our author discovers any great mastery of style or conception;—that he moves with the sustained grandeur of Isaiah, or the pompous march of Habakkuk, or the desolating sweep of Ezekiel. We have already adduced one passage, which we have called a tame accretion to the sublime simplicity of Scripture; and we handle not Enoch to perpetuate the censure which some have pronounced before a perusal of any thing beyond a few fragments of his work;† but rather to admire the faith, the endurance, we almost dare say the *seer-like* foresight of one who, if a credulous and highly imaginative, was yet an amiable and most observant man. We are not acquainted with any single work which marks a more exact and discriminative love of nature; or which carries the mind further forward, (though it be through a cumbrous machinery of the Watchers of heaven, the Cherubim, Seraphim and Ophanim) towards rapt acknowledgement of the Eternal Author of all. He lays the whole universe under contribution; discerns regents in the yonder world, not merely of

"Those radiant Mercuries, which seem to move
Carrying through ether, in perpetual round,
Decrees and resolutions of his God;"--

but hosts angelical, who "behold the earth, and know what

* De Civit : Dei. xvi. 23.

† As Hug, in his Introduction to the Writings of the New Testament, translated by Wait. London. 1827. Vol. II. p. 620, 21.

is transacted *there*, from the beginning to the end of it ; see that every work is invariable in its appearance ; behold summer and winter ; perceiving that the whole earth is full of water ; and that the cloud, the dew and the rain refresh it ; consider and behold every tree ; how it appears to wither, and every leaf to fall off, except of fourteen trees which are not deciduous ; which wait from the old, to the appearance of the new leaf, for two or three winters ; consider how the trees, when they put forth their green leaves, become covered and produce fruit ; understanding every thing, and knowing that HE Who lives for ever does all these things ; that the works at the beginning of every existing year are subservient to HIM, and invariable ; that as GOD has appointed, so all things are brought to pass." Especially remarkable is the exact precision with which our calm enthusiast tracked the sun, as

"Annual, along the bright celestial road,
In world-rejoicing state, it moves sublime ;"

and - -

"That imperfect dawn, or light,
Escaping from the Zodiac's sign,
Which makes the doubtful east half bright,
Before the real morning shines."

The solstitial points of extreme southing and northing, the moon's daily-varying phases ; the intercalendations complementary of the solar year ; all this, and much more, is noted with accurate, though untutored observation ; and though Uriel, the great angel who conducts them, shewed them to him, let us recollect that what he himself has written may be a sufficient justification of his innocent allegory, that "no angel was capable of penetrating to view the face of HIM, the Glorious and the Effulgent, nor could any mortal behold HIM."

Doubtless others with a higher commission, but no one ever more tremendously, has denounced God's punishments upon obstinate offenders. More convinced trust, but not more cheering prospects, are unfolded to the patient continuers in well doing by prophet or by saint. Our author warms untiringly, in his reiterated rehearsals of the splendors of heaven and the terrors of hell ;

- "Eumenides, Stygiumque nefas, pœnæque nocentum,
Et Chaos innumeros avidum confundere mundos :
Et Rector terræ, quem longa in secula torquet
Mors dilata Deum."

But these, after all, are not, to the Christian, the chief points of interest in this record of an early age. He sees herein how God has never left Himself without a witness

upon earth; how, while the wisest and the most illumined as this world reckons, are only groping for a phantom of the Truth, He perfects praise out of the mouths of babes and sucklings. He will there discern "the Lord of spirits, sitting upon the throne of His glory: His Elect One, who shall judge all the works of the holy, and in a balance weigh their actions: Who shall lift up His countenance to judge their secret ways in the word of the name of the Lord of spirits; and *their* progress in the path of the righteous judgment of God Most High, who shall all sing with united voices and bless, glorify, exalt and praise, in the Name of the Lord of spirits; Who shall call to every power of the heaven, to all the holy above, and to the power of God."* His voice will join the chorus of "Cherubim, Seraphim and Ophanim, of all the angels of power, of all the angels of the Lord, of the Elect One, and of *that other Power*,† *Who was upon the earth over the water on that day*; raising their united voices; blessing, glorifying and praising; exalting with the spirit of faith, with the spirit of wisdom and patience, with the spirit of mercy, with the spirit of benevolence;—all saying with united voice: Blessed is He, and the name of the Lord of spirits shall be blest for ever and ever; all who sleep not shall bless it in heaven above; all the holy in heaven shall bless it; all the elect who dwell in the garden of life; every spirit of light, who is capable of blessing, glorifying, exalting and praising His Holy Name; and every mortal man, more than the powers of heaven, shall bless and glorify His Name for ever and ever; for great is the mercy of the Lord of spirits; long-suffering is He; and all His works, and all His power, great as are the things that He hath done, hath He revealed to the saints and to the elect in the Name of the Lord of spirits."‡ That Name at Which every knee shall bow will rise exultingly upon his lips, as the voice uninspired of seer *yet* oracular rehearses "The kings, the princes, and all who possess the earth shall glorify Him Who hath dominion over all things; Him Who was concealed;) for from the beginning the Son of man existed in secret. Whom the Most High preserved in the presence of His power, and revealed to the elect."§ He will cry with Enoch, "Before the sun and the signs were created was this Son of man, invoked before the Lord of Spirits, and His Name

* Ch. LX. 10—13.

† As clear a reference to the Holy Ghost as is the preceding expression to the Son of God.

‡ Ch. LX. 13—16. § Ch. LX. 10.

in the presence of the Ancient of days : before the stars of Heaven were formed, His Name was invoked in the presence of the Lord of spirits : a support shall He be for the righteous and the holy to lean upon without falling : and He shall be the Light of nations ; He shall be the hope of those whose hearts are troubled : all who dwell on earth shall fall down, worship before Him, bless Him, glorify Him."* He will await with joy unspeakable, and full of glory, the day which Enoch saw in the visions of a pious rapture, when "the Most High shall rise up to execute the great judgment upon all sinners, and to commit the guardianship of all the righteous and holy to the holy angels, that they may protect them as the apple of an eye, until every evil and every crime be annihilated : "† and if he catch but a seventh part of Enoch's holy ardour, he will modulate the descant (and that will be enough for him) "even so—come now—Lord Jesus."

* Ch. XLVIII. 2—4.

• † Ch. XCIX. 2.

TRANSLATION OF A TRACT, ENTITLED 'A COMPARISON OF MUHAMMADANISM WITH CHRISTIANITY,' WITH NOTES.

(Continued from page 172.)

BUT no Prophet has spoken of Muhammad's coming, nor did any one expect his coming. In proof of this, two passages from the Old Testament will be sufficient, viz. Gen. iii. 15, where God promises concerning the seed of the woman. This passage, containing the promise of God, cannot refer to Muhammad.*

The second passage is Deut. xviii. 15, in which three things are to be considered, (1) that the Prophet whose coming God promised, was to spring from the tribe of Judah, and it is well known that Muhammad was descended from Ishmael; (2) that the prophet whose coming was promised, was to be a Jew, whereas it is well known that Muhammad was an Arabian; and (3) that he was to be like Moses.† But Moses was descended from Judah,‡ and Muhammad from Ishmael; and Moses performed innumerable miracles over the elements, while Muhammad could not perform one. It is plain then that this passage cannot be true of Muhammad. Abulf. Hist. Muham. I.; and Qur. vi. 24; and xiii. 29—34.

At the time of which the ancient Prophets had spoken, Jesus Christ came, and with those very circumstances which all the prophets had mentioned; and His Birth, and Life, and Death took place just as Divine Inspiration had before pointed out; nay, according to the two before-mentioned passages, he was born of a Virgin, which is a thing that, except in the case of Jesus Christ, was never heard of before, nor ever will be again. So that Jesus Christ is the "seed of the woman." As to the second quotation, first, He came from amongst the Jews;

* This is rather an off-hand way of arguing. The phrase "seed of the woman" requires some explanation. The Muhammadans would hardly understand it in the sense in which we understand it, and would therefore resist this inference.

† In a Muhammadan work lately written against Christianity great stress is laid upon the supposed resemblance between Moses and Muhammad. The writer makes out as many as 20 points of likeness. It would be necessary, therefore, to increase the needlessly few and meagre arguments contained in this answer. See the *Calcutta Christian Intelligencer* for Dec. 1847.

‡ The Jewish family.

secondly, He was himself a Jew; and, thirdly, He performed miracles over the elements as Moses had done. In short, it is evident that Jesus Christ is the Prophet whom the Lord God promised to Moses, that he would send him of the children of Israel, of the tribe of Judah, like unto Moses; and that Jesus Christ is that religious guide concerning whom Almighty God spake by means of his prophets from the very beginning Isai. vii. 10—16, and liii. Dan. ix. 24—27. Galat. iii. 16. Acts xiii. 20—24, and x. 43, and xiii. 22, 23.* Luke xxiv. 27.

The tribe of Qureish who were Arabians had no connection with any strangers in their own country. Hence their language and *worship*† being unmixed with other languages, always remained unchanged. In their language‡ the Qurán was first written. Afterwards it was written in that fine-sounding poetry which is so delightful to the Arabs. See the Histories of Abu Bakr and Othmán, the Historian Abulfida, Al Ghazálí, Abd al Haqq, and the Mishqát ul Masábih, Book 2, Chap. 2, Part 1, and viii. 3, 3. From these it is plain that the Qurán was composed in that sort of metrical arrangement that it might be pleasing to every body.

The Gospel was written in the Greek tongue, with Hebrew idiom. Hence most of the Jews did not understand it,§ and to those who did understand it, it was not agreeable, because they had a very strong predilection for their own language and character. And the Greeks, whose language, after the time of Jesus, was superior to all others, despised the Gospel. Whence it appears that the Gospel, at its first promulgation, was not acceptable to any one in a mere worldly sense, and for this reason was very likely to have been rejected. See the Gospel in the original language, and all the Histories of the Greek Empire, and Universal|| History.

* This is quoted twice.

† This is unnecessary. The worship has nothing to do with the language.

‡ Rather dialect.

§ The writer, in his eagerness to prove that the Gospel has no *ad captandum* aspect, has been led into a false assertion. The Septuagint Version was in common use among the Jews, and in almost exclusive use among the Jews of the Dispersion. Besides, it is not at all necessary that the Gospel should be unintelligible, to be free from all vain ornament.

|| I think the writer means Church History. A very slight change of the original word would give this rendering.

SECOND PART.

Muhammad, in order to establish his claim to be the Messenger of God, engaged in war. But he could give no proof of his Mission, except the Qurán.* See the Qurán from the beginning to the end, and the Mishq. ul Masáb. &c.

Jesus Christ refrained all his life-time from bearing witness of himself. John v. 31, 32. He establishes his Mission before all the world by the testimony of angels, Luke ii. 8—14, and by the testimony of his fore-runner, John, Mat. iii. 2, 11—14. John i. 15—18, and 23—27, and 29—36. For an account of his most virtuous life and actions, see John viii. 46, 1 Pet. ii. 22, 23. And for his miracles which he performed daily in the sight of all the people, see John ii. 1—11. Matt. ix. 2—8, and 18—35, and xi. 5. Luke vii. 12—15. John xi. 1—47. And by the testimony of voices from heaven, which were often plainly heard, he proved himself to be the Son of God. Matt. iii. 16, 17; xvii. 1—9. John xii. 28. 2 Pet. i. 17, 18.

Muhammad, from his childhood up to the age of 40, professed no religion but the worship of Uzza, the idol of the Qureish, and Manát and Lát, the idols of the Arabians. Qur. iv. 161, † and liii. 1—30, and xii. 53. Abulf. Hist. of Muhammad. Chaps. i. to vii. Mish. ul Mas. xxiv. 3, 1; and xxiv. 5, 1; and xxiv. 12, 1. Al Baidáwi, and Jaláluddín, and Yahiyá, and Qur. xvi. 98.

Jesus Christ taught and practised the worship of the true God, from his birth to his death. See the History in the Gospels.

Muhammad, when he was 12 years old, went to Syria with his paternal uncle, to get mercantile knowledge. See Abulf. and Mishq. ul Mas. xxiv. 8, 2.

* This is a very strange piece of reasoning.

† This quotation is wrong. See the Qurán, chap. 93. The question as to whether Muhammad was a believer or not before the pretended message came to him is the subject of great discussion amongst the Musalmaans. But, supposing it proved in the affirmative (of which, in fact, we cannot have any doubt), can we fairly make any use of it? Muhammad's being an unbeliever would not prevent God's making him a believer. I do not think this would be any good reason for rejecting the Mission of Muhammad, any more than a similar argument would be for rejecting St. Paul as a teacher and Apostle of Christianity, because he was first a persecutor of the Church.

Jesus Christ, when he was 12 years old, sat in the Temple with the doctors of his country, and heard them, and asked them questions, and all who heard him were astonished at the wisdom of his answers. Luke ii. 41—49.

Muhammad, 20 years before his death, when he was 40 years old, began to teach. Abulf. Mishq. ul Mas. xxiv. 3, 1; and 5, 1; and Qur. x. 17, &c.

Jesus Christ, 3½ years before his death, when he was 30 years old, began to teach. Luke iii. 23.

Muhammad, in a secret cave in mount Hira, where no one was present to witness, 611 years after Jesus Christ, obtained* the message of the Qurán. See Abulf. v. Mishq. ul Masáb. xiv. 5. 1, 3.†

Jesus Christ received his mission in heaven before the foundation of the world, in the presence of the angels of Almighty God. Eph. i. 3—10, and iii. 9—11. 2 Tim. i. 9, 10. Gal. iii. 19. And while he was on the earth, the Holy Spirit descended upon him in a visible shape, and a voice came from heaven, saying, This is my beloved Son, with whom I am well pleased. This happened on the banks of the river Jordan, in the presence of John the Baptist, and many of the inhabitants of Jerusalem, for the purpose of establishing among men the divine origin of his mission. Matt. iii. 16, 17. Luke iii. 21, 22.

When Muhammad, in the 12th year of his mission, made an excursion from Mecca to Jerusalem, and from Jerusalem to heaven, and from heaven to earth, there came no proof of it, either from God or from men or from angels. See Al Janábi, Abulf. Hist. Muh. xix. Qur. xvii. 1. Mishq. ul Mas. xxiv. 7.

When the appearance of Jesus Christ was transfigured upon the mount, and his face shone like the sun, and his garments were white and glittering like the light, there were present three witnesses of the earth, viz. Peter, James and John; and two from heaven, Moses and Elias; and afterwards God himself, in a bright cloud, gave testimony with his voice, saying, "This is my beloved Son, with whom I am well

* Pretended to have obtained.

† This reference should be to Mishq. xxiv. 5. 1, 3.

pleased; hear ye him.*" Matt. xvii. 1—9. Mark ix. 2—9. Luke ix. 27—36. 2 Pet. i. 16—18.

Muhammad, immediately after his journey, hastened to spread the news of it. Abulf. xix. Mishq. ul Mas. xxiv. 7. Qur. xvii. 1.

Jesus Christ never himself made known the fact of his Transfiguration; nay, he charged his disciples that they should tell no man, until he were risen from the dead. Matt. xvii. 9. Mark ix. 9, 10. Luke ix. 36. (?)

Muhammad tried his very utmost to make his disciples rich and honorable. Abulf. Hist. Muham., and Mishq. ul Mas. 24—7.†

Jesus Christ taught the poor, and said to his disciples, Teach them the laws of the Gospel. Matt. xi. 5. Luke iv. 18. Matt. x. 5—8.

Muhammad made himself honorable for the sake of spreading his religion, and all his life long used as much force as he could to get followers; and to such an extent, that he even put the sword into the hands of his companions, because he thought this the best means of bringing people over to Islām. Abulf. Mishq. ul Mas. xxiv. Qur. viii. 14, 15, 19, 69, &c.

Jesus Christ, from the beginning to the end of his life, used no kind of violence in making disciples; nay, he discarded all kinds of hatred from the laws of his religion, and commanded his followers to love the enemies of their religion; and he sharply reprov'd the disciple who, in the garden of Gethsemane, drew his sword in defence of his Master, and miraculously healed the wound that he had made. Matt. xxvi. 47—56, and 36—45.

Muhammad having forcibly made himself a general, at last made himself a King. See his History, and the Mishq. ul Mas. and the Qurān.

Jesus Christ, when he knew that people would take him by force and make him a king, withdrew himself and went away to a mountain alone. And when Pilate asked him if he were a king, he replied, "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the

* This contrast between Muhammad's pretended journey to heaven, and our Lord's Transfiguration, is well conceived.

† See xxiv. 13 to 23. These Chapters contain a long description of the excellencies of Muhammad's companions.

Jews, but my kingdom is not of this world." John vi. 15 ; and xviii. 36.

Muhammad all his life-time killed, laid waste, and destroyed. Hidáyat 9th Book. Mishq. iv. 19, 3, and xxiv. Qur. viii. passim. Al Baidáwí. Abulf. Hist. Muh.

Jesus Christ, from his birth to his death, went about doing good on all sides ; and delivered all who were under the power of Satan. See his History in the Gospels, and Acts x. 38.

When Muhammad's house was surrounded by conspirators, in order to make his escape, he told Ali to exchange clothes with him, and to remain in the house. Mishq. xxiv. 8, 3. Al Baid., compared with Abulf.

When bands of men and officers came with torches and lanterns and staves to take Jesus, having shewed them that he had power to destroy them all, he delivered himself into their hands, on condition that his disciples should go away free. John xviii. 3—9.

Muhammad, in the 10th year of the Hijra, and the 20th of his mission, died of eating the flesh of sheep which had been poisoned by a Jewish woman of the city of Khaibar, in order that she might see whether he was a true prophet or not. Mishq. i. 4, 2 ;* xxiv. 8. 2, 3 ; and xxiv. 10, 3. Abulf. Al Janábí.

Jesus Christ having preached $3\frac{1}{2}$ years, was crucified by his own consent, and although he had the power to prevent it, he endured the pain, because he had often prophesied it to his disciples. Matt. xxvii. 31—50, and Luke xxiii. 33—46 ; John xix. 17—30 ; and xviii. 4—9.

Muhammad being buried near† Medina, remains in his tomb to this day. Al Janábí. Abulf. History of Muham., and the History of the present time.

Jesus Christ was buried near Jerusalem, but on the third day he rose again from the dead, and, having shewn himself

* This reference is wrong.

† This is the meaning of the Urdu word. Was not he buried in Medina ? " Here (Medina) lies Mohammed, interred in a magnificent building, covered with a cupola, and adjoining to the East side of the great temple, which is built in the midst of the city." Sale's Prel. Disc. page 28.

alive before many witnesses for 40 days, ascended into heaven in the presence of his disciples. Matt. xxvii. 57 to the end, and xxviii. 1—10. Mark xv. 42 to end, and xvi. 1—14, 19. Luke xxxiii. 50 to the end, and xxiv. 1 to end. John xix. 38 to the end, and xx. 1—20, and 24—31, and xxi. 1—14. Acts i. 1—11.

Muhammad himself declared to his followers that there were some of his commands which it was not so very necessary to observe, and that they might take their choice whether to observe them or not. Mishq. passim, but especially iii. 5.*

Whatever commands Jesus Christ gave, he made incumbent upon all men. Matt. vii. 29. John xiv. 21—24 and xv.

Muhammad prophesied of the time when nothing should remain of Islām but the name; and when nothing should remain of the Qurān but its outward shape. And the mosques of the Mussalmans shall be without knowledge and worship, and the learned will be the worst people under the heavens; and their contention and strife will recoil upon themselves. Mishq. ii. 3.†

Jesus Christ prophesied that the Gospel of the kingdom should first spread through all the world for a testimony to all nations, and then shall the end come. Matt. xxiv. 14.

* The subject of this reference is too indecent to be mentioned—but it hardly bears out the assertion in the text. I should be afraid to use an argument of this kind with a Mussalman. Muhammad's important commands (that is, those which he pretended to consider important) are to be observed strictly enough. Besides, he certainly understood the distinction between a *moral* and a *positive* institution. And if we make such a subject as this the ground of an objection against Islam, will not the Mussalman have something more than a seeming advantage, if he retorts with our Lord's remarks about marriage, and St. Paul's admitting that one course of action though good, is yet *not so good* as the opposite? *Comp.* 1 Cor. vii. 38.

† I think this contrast should be entirely omitted. The scope of the passage in the Mishqat is to shew the vanity of religious knowledge without corresponding practice. See the Introduction to the Akhlāq-i-Jalālī, page 23 (Thompson's translation), and the passages there quoted. The Muhammadans were very strong on this subject, and have technical expressions to express their meaning with respect to it—a great proof of familiarity with the idea itself. Besides, after all, I do not see much in the objection. Might not the Muhammadan quote, "When the Son of Man cometh, shall he find faith upon the earth?"

Muhammad put to death at one time about 700 Qureishites who were his prisoners. Abulf. page 89.*

Jesus Christ clearly shewed to his generation that he came not to destroy man's lives, but to save them. Luke ix. 12—17, and 37—42, and 51—56.

It was Muhammad's custom to give weight to his instructions by swearing in the name of God. Mishq. passim.

Jesus Christ always taught by the Divine Inspiration; and said, Swear not at all, neither by the heaven, nor the earth, nor any other thing. Matt. v. 33—37.

Muhammad used to confess his sins† to his dear friends. Mishq. iv. 21.

Jesus Christ asked those who hated him and were his mortal enemies, 'Which of you convinceth me of sin?' John viii. 46.

Muhammad said, I repent every day more than 77‡ times on account of my sins. Mishq. x. 3, 1.

Jesus Christ never sinned, neither was deceit found in his mouth, that he should repent. 1 Pet. ii. 22.

THIRD PART.

Although Muhammad was born of the chief tribe, was married to a noble widow (Khadijah), and was honoured and respected amongst the rich and noble men of his country, he only made 14 converts in 3 years from the beginning of his ministry, and after 7 years his converts numbered about 100. Finally, in the 13th year of Muhammad's ministry, when he

* There is some mistake in the Urdu here. I think I have given what the writer intended to say.

† If this is intended as an objection against Muhammadanism as compared with Christianity, it is good enough. But if the writer means to make it an independent objection against Islām, I think he is wrong. Muhammad never pretended to be more than man (Qur. xvii. 95. Mishq. iv. 21, 1.) and there is nothing to prevent our believing that God might commit a Revelation (though not a final one) to a mere man, as He did to Moses and the Prophets.

‡ In the Mishq. it is 70.

had drawn the sword to force men into his religion, his converts began to increase so rapidly, that at the end of his life the Arabians and many other nations had been forced into the adoption of it. And after his death, as the Caliphs were victorious in war, so did the Muhammadan Empire increase, and, as the Empire, so did the Religion of Muhammad increase. Abulf. Al Janábi, &c.

Although the birth of Jesus Christ was in poverty; although during his whole life-time there were no signs of external pomp and honour about him; although he made no disciples by violence, and preached among men only $3\frac{1}{2}$ years, and was slain in making known his doctrines, his followers increased so fast that his disciples numbered in one place 500 men besides women. Nay, on the first day that the Apostles preached his doctrine, immediately 3000 were reckoned amongst the Christians, and every day their number increased. And in Jerusalem, where Jesus Christ was crucified, many of the inhabitants and chief priests and Pharisees also, who before were his murderers, were enrolled among the Christians. In short, innumerable people of Judea and Samaria, notwithstanding afflictions and persecutions, received and confessed the Religion of Jesus Christ. And crowds of Arabs, Greeks and Romans, being disgusted with their idols, confessed themselves Christians, and bore patiently the trials of injustice, of pain, and of death. Notwithstanding there were so many troubles and afflictions in this Religion, that at the very relation of them the most stony-hearted is sad and grieved, yet it increased day by day to such an extent as to have spread all over the world; and 300 years from its beginning Constantine the Great became a disciple of the Christian Religion, and a protector of its ministers. See the Gospels. Acts. History of the Church. Qurán iii. 53, 54.

FOURTH PART.

The Qurán coming 600 years after the Gospel, claimed to be the Word of God. Qurán xvii. &c.

The Gospel, claiming to be the last Revelation from the inspiration of God, testifies to every one who hears the words of its prophecy that if any one adds to these words, God shall add unto him the evil things which are written in it; and if any one shall take away from the prophecy of this book,

God shall take away his share in the book of life, and in teh Holy City, and in those things which are written in it. Rev. xxii. 18, 19.

The Qurán admits the inspiration of the Pentateuch, Psalms, Prophets, and the Gospel, and invokes the curse of God upon those who alter it, who doubt its inspiration, and who contradict it. Qur. iii. 45—60; and many other places.

In the Pentateuch, Psalms, Prophets, and Gospels, the claim of the Qurán is not proved, nor is that claim consistent with them. Compare all those books carefully.

The Religion of Islám does not fulfil the Jewish and Christian Religions, but endeavours to cancel and destroy both. Nay, the nature of sin is not clearly laid down in the Qurán. Laws of morality are, indeed, introduced, and some power is given to them, but deliverance from sin is nowhere found. And the injunctions of the Law, the Divinity of Christ, and His Atonement, are contrary to Islám. For proof see the Qurán, Mishq., Hadís, compared with the Old and New Testaments. The Christian Religion fulfils that of Moses in every particular, and the customs of the ceremonial Law and the types have their accomplishment in Jesus Christ of whom they gave indications; and the requirements of the moral Law gave indications of the Atonement and righteousness of the Incarnate God. Nay, the principle of obedience, namely, the love of God, is reinstated by his Almighty Spirit in the hearts of men. Compare the Old Testament with the New.

According to the Qurán, God is Eternal, Almighty, and All-glorious. Qur. ii. 256.

Merciful. Qur. xvi. 7.

The Governor, Almighty, First, the Last, the Manifest, the Internal. Qur. lvii. 1—5.

The Present, the All-seeing. Qur. lviii. 7.

The Knower of Secrets. Qur. xxxiv. 2.

The Benignant. Qur. xvi. 78—81.

The One, the Pure. Qur. c. and xii. 1, 2.

The most Merciful. In the beginning of every Surq.

In the Christian Scriptures attributes are ascribed to God; viz. Spirituality. John iv. 24.

Eternity. Ps. cxlvii. 5.*

Eternity. Ps. xc. 2.

Unchangeable. Ps. cii. 26, 27.

Present and All-seeing. Ps. cxxxix. 7—12.

Almighty. Gen. xvii. 1.

The Knower of Secrets. Acts xv. 18.

Wisdom. Eph. iii. 10.

Holiness. Isai. vi. 3.

Justice. Deut. xxxii. 4.

Righteousness. Ps. cxvii. 2.

Goodness. Ps. cxix. 68.

Long-suffering. Rom. ii. 4.

Mercy. Ps. ciii. 11, 17.

Love. 1 John iv. 8.

Blessedness. 2 Cor. xi. 31.

Unsearchableness. Job xi. 7—9.

Unity. Deut. vi. 4.

Trinity. John x. 30; 2 Cor. iii. 16, 17.†

Personality. 2 Cor. xiii. 14.

According to the religion of Islám, Jesus Christ is the Spirit of God *in his Divinity*.‡

According to the Christian Religion, Jesus Christ in his Divinity is the Spirit of God, but a different Person. Matt. xxviii. 19; Luke iii. 22.

According to Islám, it is said of man, that he is able to attain to heaven by his own power and merit, and that his salvation depends entirely upon his own works. Mishq. iv. 1, § and xxii. 19, 2. Qur. x. 5, &c. &c.

In the Christian Religion, man is accounted a sinner entirely helpless and ruined, and is so treated. Rom. vi. 9 to the end, and Gospels passim.

In Islám sin is pardoned by means of the power and mercy of God, and by ablution, prayer,|| and almsgiving. Mishq.

* This refers to God's Wisdom.

† These passages must not be quoted to prove the Trinity. Quote St. Matt. xxviii. 19; 2 Cor. xiii. 14; Jude 20, 21; Rev. i. 4, 5; Eph. v. 20.

‡ I do not understand the words "in his Divinity."

§ And especially Part 2. The second quotation contains the awful doctrine that good works blot out former sins.

|| Prayer, i. e. the stated prayer, called namáz, not that which Christians mean by prayer.

i. 1, 1; and iii. 1; and v. 1, 1; and x. 5, 2; and xv. 5, 2; and Qurán v. 7; and many other passages.

In Christianity, it is understood that sin is pardoned by the grace of God, and by a perfect satisfaction of his justice. Isai. xlii. 21. Rom. iii. 19—28, and 1 John ii. 2.

According to Islám, the mercy and power of God saves from hell, but perfect justice is not connected with the matter,* and salvation is obtained by professing Islám, and confessing the Unity of God, and praying 5 times a day, and giving the appointed alms, and keeping the fast of Ramazán, and collecting together to destroy the enemies of Islám, and giving away a fifth of the spoil. Mishq. i. 1. 1, 2; and 32, 2; and 17, 1. Qur. xxviii. 52—57; and xlviii. 26—29, &c. &c.

In Christianity, the mercy and justice of God in the salvation of sinners are equal and closely allied. Ps. lxxxv. 10. That is to say, his mercy in the plan of Redemption, Rom. iii. 25, 26; and in one Person of the Deity taking human nature upon him, John i. 14; and by making him Lord of his believers, John iii. 36; and by imputing his divine righteousness to all believers, Rom. iii. 22; and His Atonement is appointed instead of our eternal punishment to which we are liable by reason of sin, Heb. ix. 28. And the justice of God in the salvation of man is connected with it in this manner, that the atonement of none but a Divine Person could be acceptable for averting man's eternal punishment. Ps. xv. 47. Nay, him who was appointed Lord of the faithful, hath God punished instead of sinful men. Isai. liii. 5—8. And there is no pledge of our being able to enter into heaven, except the Divine Righteousness in place of man's perfect righteousness,† Rom. x. 4, &c. From this it is manifest that the justice and mercy of God remain the same, and in their original integrity. In proof, compare the Old Testament with the New.

* That is, is put out of the question.

† This is very loose language. The Muhammadans might think that we believe in a vicarious Righteousness. The passage quoted above (Rom. iii. 22,) plainly points to the righteousness of God in the mode of his reconciling sinners to himself; viz. by the blood of his own Son. Let us speak as much as we will of vicarious suffering, vicarious punishment, vicarious death, but not of vicarious Righteousness. The above expression "imputing his divine righteousness to all believers," is liable to the same censure. Our Lord's perfect righteousness was performed, that he might be a Lamb without blemish, and might offer himself without spot to God. It was not vicarious.

According to the Qurán, God ordered the angels to worship Adam. Qur. vii. 11, and xv. 28—30.

According to the Old and New Testaments, to worship a creature, or to love beyond due bounds; nay, even covetousness is accounted idolatry. Rev. xxii. 8, 9. Matt. x. 37—39. John xii. 25. Col. iii. 5.

According to Islám, the traditions of their Apostles, and many revelations of the Qurán contradict and abrogate others, which were written before. For example, in Qurán xxv. 23,* it is written that the Qurán came down at different times and piecemeal; but from Qurán xevii. it appears that the Qurán came down in one night; namely, the night Al Qadr. Compare Qurán ii. 116,† and ii. 143—152.‡ Mishq. i. 5, 3.§

According to the Christian Religion, the words of inspiration establish one after another every one that succeeds it. Matt. v. 17—19, &c.

According to Islám, no prayer is acceptable except the mid-day, and the one before sunset, the one after sunset, one before midnight, and the morning prayer.‖ Mishq. iv. 2, 1; and iv. 23.

In Christianity, all-prayers made in the name and mediation of Jesus Christ will be received and answered. John xiv. 13, 14. Eph. vi. 18.

According to Islám, prayer is to be performed with two or four *rayaat*, and in every *rayaat* there is one standing up, two prostrations, and one *ruq'ah*, and in each of these postures

* This should be 34, 35. The commentators do not admit this to be a contradiction. They say that the Qurán came down *whole*, in the night of Al Qadr, and was afterwards revealed to Muhammad *piecemeal* by Gabriel, to whom it was first committed. See Sale's Qurán, chap. xevii.

† Should be verse 115.

‡ Particularly 144. The subject is that of worshipping towards the Qibla.

§ This reference is only about the punishment that the wicked will suffer in their graves. The reference should be, perhaps, to the 8th Book 3rd chapter, on the differences in the Qurán.

‖ This passage must certainly be omitted. The purport of the passages quoted from the Mishqát is to prohibit the express Muhammadan prayers (the *namáz*) from being performed at any other than the appointed times. An express reason also is given, why the Mussulmans were not to worship exactly at the time of the sun's rising, viz. because the infidels worship the Sun at that time. In Mishq. i. 1, 1, supererogatory prayer is expressly allowed. All that Muhammad meant was, that certain forms of prayer are to be said only at certain times.

and supplications to God depend upon the mediation of Christ along with the true desires of the heart. Ps. xvii. 1. John xvi. 23, 24, &c.

Mussulmans pray God that he would wash away their sins with water, or snow, or hail.* Mishq. iv. 12, 1.

Christians pray that God would wash away their sins only in the blood of Jesus Christ. John xiii. 3, 9. 1 Pet. i. 2. Rev. i. 5.

According to Islám, there are seven places in which it is forbidden to pray; viz. a dung-hill, a slaughter-house, a burying ground, a road, a bath, a camel-house, the roof of the Caaba. See Mishe. iv. 8, 2.

According to Christianity, it is incumbent on all to pray, at all times, and in all places. Nay, God does not look to the place at all, but to the intentions with which the prayer is made. 1 Cor. i. 2, 3. 1 Thess. v. 17.

In Islám, according to the custom of the Arabs, who before the time of Muhammad were idolaters, the day of assembling together is the 6th day of the week. Al Baidáwi.

In the Christian Religion, according to the appointment of Jesus Christ and the custom of the Apostles, the Holy Sabbath† is the 1st day of the week. Luke xxiv. 13—49. John xx. 1—29. Acts ii. 1, compared with Lev. xxiii. 15. Acts xx. 7.

In Islám, he who kills a Mussulman is accounted a murderer.‡ Hadís ix. 10. Mishq. xiii. 22, 3; and xiv. 1, 2.

In Christianity, he who hates his brother is a murderer. 1 John iii. 15.

The Mussulmans, according to Muhammad's order, kill those who deny their religion. Qur. xlvii. 4. Hadís ix. 1, &c.

Christians, according to Christ's order, love their enemies and the enemies of the gospel, bless those that curse them,

* A very poor remark. This is of course only figurative language.

† Why should a wrong and (to the Mussulmans) unintelligible word be used?

‡ And in Christianity too, I suppose. If the writer means "he *only* who kills a Mussulman," he is mistaken. The third passage quoted, accounts the man who kills a *slave* a murderer. Why does not the writer mention (what is undoubtedly a weak point in Islám) that it makes the murder of a Mussulmán more heinous than the murder of any other man.

and do good to those that hate them, and pray for those who persecute and ill-treat them. Matt. v. 44. Luke vi. 27—31, and 35, 36.

In Islám, only the act of fornication is considered adultery. And if any one chooses, he may divorce his wife. After the writing of divorcement has been given, both may marry again. And the first husband can take his wife back again, only on the condition that she has lived with another man. Qur. ii. 231—233, and iv. 18, &c. Hadís ii. 1, and iv. and v. 1; and Mishq. i. 4, 1.

In Christianity, whoever shall look upon a woman to lust after her, hath committed adultery with her in his heart; and if any man shall put away his wife,* and shall marry another, he committeth adultery; and if any one marries her whom her husband has put away, he committeth adultery. Matt. v. 28, 32.

According to the Qurán, God having considered the tendency of Muhammad's mind,† gave him a special permission to follow his own lusts. Qur. xxiii. 47—52, &c.

According to the Law and the Gospel, God is no respecter of persons. Only those are pleasing to God who mortify their bodily desires and lusts. Rom. ii. 11. Gal. v. 24.

According to the Qurán, Muhammad obtained permission and authority from God to commit adultery and fornication with the wife of his adopted son Zaid, and indeed with the wife of any man, so long as he‡ was content. Qur. xxxiii. 35—37.

From the Law and the Gospel it is plain that God appointed a law against all adultery and fornication; and he could never have ordered any one to break this law. Exod. xx. 13, 14. Lev. xviii. 15. James i. 13—15.§

In the Qurán, the punishment of stealing is cutting off the hands and feet. Qur. v. 44.

In Christianity, the very thought of stealing is forbidden. Exod. xx. 17.

* "Saving for the cause of fornication" should certainly have been added.

† The word here used for the "tendency of mind" would hardly be understood by the generality of the Mussulmáns into whose hands a tract such as this would be likely to fall.

‡ The woman's husband.

§ This requires a little alteration to put it into a parallel form.

According to Islám, purity of heart and soul is not necessary to entrance into heaven; nay, even the Qurán does not seek it. Qurán. Mishq. Hadis.

According to Christianity, without purity of heart and soul, no one can enter into heaven and eternal life. Heb. xii. 14. Rev. xxi. 27. •

According to Islám, the bodies of true Muhammadans make the confession of the Unity of God before the two angels Mun-
kir and Nakir after death in the grave. But as to the bodies of unbelievers, 96 serpents shall bite and sting them, till the day of Resurrection. Mishq. i. 5; 1, 2, &c.

According to Christianity, the body, after death, becoming dust, remains without feeling till the day of Resurrection. Eccles. vii. 7. Dan. xii. 2.

According to Islám, the souls of the Martyrs after death enter into the green birds of Paradise, which fly where they please, and eat the fruits there, and roost in chandeliers of gold. Qur. iii. 170—172. Jaláluddín. Mishq. xiv. 1, 3.

According to Christianity, after death the souls of the faithful, by the guidance of angels entering into the very presence of God, becoming heirs of his grace and glory and his likeness, are blessed and satisfied on account of their heavenly inheritance. Luke xvi. 22, and xxiii. 43. Ps. xvi. 1. Rev. iii. 5, 12, 25.* •

According to Islám, angels are witnesses of the actions of men, and their judges. Mishq. ix. 2, 1.

According to Christianity, the Almighty God of all the earth is Himself the Witness and the Judge. Gen. xviii. 25, &c. ----

According to Islám, on the day of Resurrection, the bodies of the dead shall rise from the earth, on account of a rain of 40 years, like green plants. Mishq. xxiii. 8 and 9. And the Hist. of the Arabs, &c.

According to Christianity, the bodies of the dead shall rise immediately on the day of Resurrection, by the miraculous power of Jesus Christ. John v. 28, 29. 1 Thess. iv. 16. 1 Cor. xv. 51, 52. •

According to Islám; on the day of Resurrection, the spirits of the dead being collected by the trumpet of Asrafil, shall be

joined to their bodies by the angel. Qur. xxxiv. with the commentaries and the Rabbinical writings.

According to Christianity, the spirits of all the dead shall be joined to their bodies by means of the power and knowledge of Christ. Job xiv. 11—15, and xix. 25—27. Dan. xii. 2. John v. 25—29. Rev. ii. 11—15.*

According to Islám, on the day of Resurrection, Muhammad will perform the office of Mediator and pardon. Mishq. ii. 3; and xxiii. 12; and xxiv. 2, 2.

According to Christianity, on the day of Resurrection, Jesus Christ shall judge all men. Matt. xxv. 31 to the end.

According to Islám, the Muhammadans will be separated from the infidels by means of the bridge of Sirát, and a pair of scales. Qur. xxiii. 104, 105. Mishq. xxiii. 11.

According to Christianity, the Son of Man shall come in his glory with his holy angels, and shall sit upon a throne of glory, and every nation shall be present before him, and, as a shepherd separates the sheep from the goats, shall separate one from another, and shall set the sheep on his right hand, and the goats on his left. Matt. xxv. 32, 33.

According to Islám, there is a middle state between heaven and hell, which they call Araf, in which men are neither happy nor miserable, and in which they will neither be blessed nor cursed. Qur. vii. 47—50. Al Baidáwi.

According to Christianity, there is a great gulf between heaven and hell, which none can cross.† Luke xvi. 26.

According to Islám, there will be given, besides the wives whom he had in this world, beautiful virgins. Mishq. xxiii. 13, 2, &c.

According to Christianity, in the next world, they neither marry, nor are given in marriage, but in heaven they remain like the angels of God. Matt. xxii. 30.

According to Islám, there will be given to every, even the meanest Mussalman, 80,000 slaves, to remain with them, and do them service continually. Mishq. xxii. 13, 2.

* Should be Rev. xx. 11, 15.

† I do not understand this parallel. The point was to prove, that there is no intermediate state spoken of in the Christian Religion; or, at any rate, not such an one as Islám speaks of.

According to Christianity, the blessed serve God day and night before his throne in his heavenly temple. Rev. xvii. 15.

According to Islám, the essence of heaven is bodily enjoyment, which is obtained by means of flower-gardens, fruits, ponds, houris, and wives. Qur. lv. 45—78. Mishq. xxiji. 12, 1; and xxiii. 14, and ii. 4, 7, &c.

According to Christianity, the essence of heaven is the spiritual and eternal enjoyment of God. Ps. xvi. 11. Rev. xxi. 1—4, and 22—27, and xxii. 1—5.

According to Islám, the punishment of hell is only bodily pain. Mishq. xxiii. 14, 15. Qur. xxii. 19—22, et passim.

According to Christianity, the punishment of hell is the falling both of body and soul into the wrath and justice and power of God. Mark ix. 43—49. Luke xvi. 23—28.

According to Islám, heaven is the reward of being a Mussalman, and of receiving the Qurán. Qur. passim.

According to Christianity, heavenly pleasure and eternal happiness are obtained by believing in Jesus Christ, and acting according to his Word.* Acts xvi. 31. Rev. xxii. 14.

According to Islám, the punishment of hell is the punishment of those who do not receive the Mission of Muhammad and the Qurán. Mishq. i. 1, 1; and vi. vi.

According to Christianity, the punishment of hell will be the lot of those who do not believe in Jesus Christ. John iii. 36.

FIFTH PART.

Reconciliation and Wrath.

According to Islám, every deed and word and thought of man depends upon predestination. Hence there is no inquiry concerning man's righteousness and accountability, and his guilt is entirely destroyed. Nay, it makes God the Author of sin.

* This parallel might well be omitted. If Islám and the Qurán are true (as the Mussalmans believe) there is nothing strange in Muhammad's making the happiness of heaven to depend upon embracing them. Such an argument as this only damages the Christian cause. The way to put it would be something like this: "So we see that Islám and the Qurán do not bring us to heaven," and it should be given as an inference immediately after a clear and elaborate refutation of Islám.

The Christian Religion, by making man a free agent, renders him accountable, opens a way to judgment, and frees God from all participation in sin.

Islām, neglecting inward motives, directs men's hearts only to that outward conformity which it requires in order that he may obey its commandments, by violence and fraud.

The Christian Religion first fixes in the heart the love of God as the means of obeying his commandments, and then makes a man obedient to it from the heart.

Islām, seeking only the outward conformity of action in a man, does not change and renew the inner man.

The Christian Religion looks to man's actions, walk, thoughts, and words, and, purifying his heart, changes it, and saves his soul.

Islām, by representing man as independent, and as meriting the mercy of God, and the happiness of heaven by his works, urges him to pride and self-conceit.

The Christian Religion, by making man's condition lost, and altogether desperate, necessarily prevents him from all power of rescuing himself from sin, and from the punishment of hell, and leads him to humility and reliance upon faith.

Islām, by making man the cause and author of his own salvation, drives him to remain conceited and careless with respect to God.

Christianity, by making salvation independent of human merit, makes the worship of the glory of God the offspring of humility, thankfulness, love, and reverence.

Islām, by introducing the novelty† of a pair of scales for judging the actions of men, in which all actions are weighed, and for those actions also, which are infamous and displeasing, and by not having appointed any sacrifice, has taken away from the divine glory all notion of perfect and endless justice. Nay, it has produced in the consciences of men, a vain imagination respecting the Divine Nature.

The Christian Religion having laid down, that a perfect and

* There is something wrong in the Urdu here ; but I believe this is the right sense.

† The word here used means a *heretwal novelty*.

unchangeable way of righteousness is required of all of us by God, from our birth to our death, and that the least swerving from that path of righteousness brings down upon us, the eternal anger of the Almighty, and ruin without end, and having made it known and certain that there can be no substitution for our righteousness and atonement for us, except the perfect righteousness* of the Incarnate God, and no other pledge of our arriving at heaven; nay, that the only surety for our sins in the Divine Law is the priceless sacrifice of the Incarnate God—it inspires the heart respecting the Divine Justice with precious and true thoughts.†

According to Islām, suppose a man could get to heaven by his own righteousness. Now it is certain that every man is a sinner. But where is the righteousness of a sinner? But grant for the sake of argument that a sinner can have righteousness; then that righteousness is incomplete. And that which is bought at a little price, will be half-finished. Now if the state of heaven can be purchased by incomplete righteousness, then that state must also be incomplete. In this way the heaven of Islām is proved to be worthless.‡

According to Christianity, the pledge of heaven is obtained for men by divine Righteousness. In this way the state of heaven is proved to be rare and precious in glory and majesty beyond all limit.

Islām releases man from that law of marriage which God appointed from the beginning. That is to say, it allows many wives in this world, and it displays the rest and happiness of heaven in luxury, and it allows men to pass their lives in boundless sensuality.§

* By the perfect righteousness of Christ in this place, the writer seems to mean his Death, his Sacrifice. If he does, his doctrine is good; but what Mussalman will understand him? And why talk of a *substitution* for our righteousness? If Christ's righteousness is substituted for ours, the Antinomian inference is unavoidable. Christ's punishment was vicarious; therefore we need not undergo punishment. If his righteousness was vicarious also, then we need not practise righteousness. Scripture contains no such doctrine.

† The Urdu of this part is almost unintelligible. Many will think that the translation I have given of it, is very little better.

‡ It is scarcely necessary to observe that all such argument as this should be most carefully excluded from all controversies with the Muhammadans.

* This passage is out of its place in a chapter entitled Reconciliation and Wrath. The remark itself is of sufficient importance, especially when a much-used Urdu Translation of the New Testament translates the latter

The Christian Religion puts that restraint upon marriage which God appointed from the beginning in the garden of Eden; i. e. it allows every man to have one wife, and it makes heaven a spiritual place, into which worldly and bodily pleasure can never enter. And in this way it makes a man's heart vigilant against all unbecoming lusts, and always sets a man free from sensuality.

Islām appoints devout works as a reparation for unbecoming works. By this means it decreases the heinousness of sin in the eyes of the people, so that a man is free even when he is* boundlessly vicious and sinful.

The Christian Religion makes the Sacrifice of the Son of God the only perfect and abiding means of saving mankind from the punishment of hell. So that the perfection of God's justice is perceived, and every sin appears fearful. So man refrains from faults and sins and improper actions, by means of the love and justice of God.

CONCLUSION.

In the Muhammadan system of Religion, men live and die for their own carnal desires.

In the Christian system, men live and die for the glory of God, and for his* spiritual and eternal happiness.

part of Eph. v. 28: "He that loveth his *wives* loveth himself." How came such a frightful error (and one especially frightful in eastern countries) to be admitted into the Bible in the year 1842!

* In the Urdu "in being made," which, of course, is not true. This undoubted doctrine of Islām presents a fair mark for a complete refutation. It is a most unguarded point, and yet the writer has made nothing at all of it.

† Should be *their*.

III.

HYMNS FOR FESTIVALS.

I.—THE CIRCUMCISION, JANUARY 1st.

Oh child divine ! Whose stainless birth	The law fulfill'd thine anguish own'd,
Begun the reign of God on earth ;	The guilt of man by man aton'd,
What counsel Thine for Israel's weal	
In carnal badge and ritual seal ?	The Shiloh come, the sceptre bar'd,
	The incense pour'd, the lamb pre-
By sacred right the Canaan Thine	par'd,
To Abraham pledg'd in cov'nant sign ;	The peace announc'd, the work be-
And Thine the rapturous abode	gun
Where Faith awaits her rest with God ;	That Death be slain, and Zion won !
Enough that on Thy mother mild	Oh sacred Thou ! Whose wondrous
Thou smile serene, a virgin's child ;	name,
Why move the tears from Mary's eye	Was fix'd by wound, and worn as
Thy writhing limbs, Thy plaintive cry ?	shame,
	Who bor'st the brunt of human loss
Enough that soon Gethsemane	From earliest goad, to latest cross ;
Shall purple to Thine agony ;	
And crimson'd Calvary's echoes own	More rich the dew Thy birth-pledge
The ransom paid, the labour done.	pour'd
	Than ere in morning's womb wa-
If purest ere that woman bore,	stor'd ;
Why wate Thy saving name in gore,	Thy latter rain more fertile fell
And Thine adopted course begun	Than summer shower on bushy dell !
With mark of uncontracted sin ?	
	We pine, we droop, at every breath
If born to reach the reign of grace	Of service due, of claimed faith ;
To every son of Adam's race,	As sheep beneath the shearer's prone
Why bleed the banish'd stone beneath,	The fancied sting of duty moan ;
And stam the knife Thou can'st to	
sheath ?	Apply thy first vicarious smart
	To circumcise the wayward heart ;
Redeem'er blest ! to witness Thine	That by the rivers from Thy side
The pronus'd seed of Judah's line ;	It meet Thee throughly purified !

II.—THE EPIPHANY, JANUARY 6th.

Der du in der Nacht des Todes,	In thy night of mortal thrall
Christ, erscheinst, ein helles Licht,	Thou who shon'st with lustre plain,
Im Pflaste des Herodes	Christ, in Herod's palace-hall
Sucht ich dich, und fand dich nicht.	Sought I Thee but sought in vain :
Fand nur Glanz und eitles Pragen	Found I glare and empty gloze,
Augenlust und Fleischeslust	Lust of flesh, and lust of eye,
Doch nach dir bleib mein Verlangen	For my longing, no repose ;
Ungestillt, und leer die Brust.	For my breast, inanity.

Wetter zu den Schriftgelehrten
 Ging ich, suchend meinen Herrn,
 Doch den Klägen und Verkehrten
 War verborgen Jacob's Stern.
 Zwar sie sprachen gleich den Blinden
 Von dem aufgegaugnen Licht,
 Aber unter ihnen finden
 Kommt' ich den Erlöser nicht.

Aus dem Tempel sah ich scheinen
 Opferfeu'r und Pracht und Licht,
 Ahnen konnt ich hier den Einen
 Doch ihn selber fand ich nicht.
 Und als ich den Herrn des Lebens
 So in dir, Jerusalem,
 Hin und her gesucht vergebens
 Zog ich fort nach Bethlehem.

Ging die Strasse einsam weiter,
 Denn sie war so still und leer
 Keinen Wauderer zum Leiter
 Fand ich weit und breit umher.
 Aber über meinem Haupte
 Sah ich eines Sternes Schein;
 Weil ich suchte, weil ich glaubte
 Ward zuletzt der Heiland mein.

Suche nur, so wirst du finden,
 Werde nur nicht müd und matt,
 Lass durch nichts die Sehnsucht-
 binden
 Welche Gott erwecket hat
 Folge nur ohne Widerstreiten
 Glaubensvoll dem Wort des Herrn
 Licht von oben wird dich leiten
 Licht von oben giebt der Stern.
 SPITTA.

Seeking Jesus, went I o'er
 Where they sophist learning wield;
 What their wit and pedant lore?
 Jacob's star they but concealed.
 Passed the speech of sooth, as they
 Were from risen radiance blind;
 But for naught did I essay
 The Redeemer there to find.

Candle, altar-fire, and show,
 (Tere, I weened, my Lord will be)
 Saw I in the temple glow;
 Sought, but found there was not He.
 And, the Lord of life to gain
 Thro' thy courts, Jerusalem,
 As I sought, but sought in vain.
 'Turn'd I strait for Bethlehem.

Solitary wore the way,
 For the scene so still and drear,
 Traveller none my path to say
 Found I round me far or near.
 Yet there glimmers o'er my head,
 Dimly seen, a twinkling shine;
 Confident the gloom I thread,
 Till at length the Saviour mine.

Only seek, and thou shalt gain.
 Never faint or weary be;
 And may naught the zeal restrain
 Which thy God hath stirred in thee
 Faithful on His Word presume,
 Trust thy journey, as the Lord's,
 Thee shall light from Heaven il-
 lume,
 Light from Heaven the star affords.

III.—THE CONVERSION OF SAINT PAUL, JANUARY 25.

Egregie Doctor Paule, mores instrue
 Et nostra tecum pectora in carum
 trahe:
 Velata dum merigem cernat Fides
 Et solis instar sola regnet Charitas.
 ELPIDIS.

Chosen Teacher! form our ways,
 Raise our breasts to Heaven with
 thee;
 Meekly till Faith noonward gaze,
 Sun-like rule us Charity.

IV.

A SIMPLE STORY OF INDIA.

"You have received some bad tidings, I fear, dear Aunt," said Louisa Clavely on entering Mrs. Dolmer's room one forenoon: "as soon as you had opened the letter you received at the breakfast table, I noticed that you seemed dispirited and silent: and I am sure you have been crying since that time; your eyes look so red, and your face is so sad. If I can share your grief, or do any thing to comfort you, may I know the cause?"

"I have indeed received a letter to-day which has disturbed me very much: for how can I think that the time is now come when you, my beloved child, must be removed from us, without being grieved. Though this separation has so long been foreknown, yet it's prospect, now that it draws near, is more heart-rending to me, than I even imagined it would be."

"Then you have heard from the Agent of the Military Orphan Fund, I suppose, that I must shortly prepare for my voyage to India."

"Yes; here is the letter; you may read it for yourself."

Louisa read the letter; it was the usual announcement that as Miss Louisa Clavely had now nearly completed her eighteenth year, the regulations of the Military Fund required her forthwith to proceed to India: a requisition was also made that Mrs. Dolmer, her Aunt and Guardian, would communicate the name and residence of the friends to whose care Miss Clavely was to be entrusted, upon her arrival in India.

A tear stood in the eye of the affectionate girl when she read this: for the idea of separation from one who had so long tended her with a mother's care, could not but call forth the expression of sorrow. But she quickly chased away the unbidden tear, as she folded the letter, and returned it to her Aunt, saying at the same time, "Do not grieve so much, dear Aunt, on my account: you know that we have been always looking forward to this event, and I have prepared myself for it. I shall feel much at parting from you, and my dear

* This tale was written before the late repeal of the obnoxious law of the Military Orphan Fund Society, which required their Female Wards to visit India on the expiry of their eighteenth year. It was originally penned as a condemnation of the then present; it is now contributed with much more satisfaction, as a plain and unexaggerated description of "that which" (to the writer's knowledge) "has been."

cousins, it is true, for you have been a kind Aunt, a second mother to me, and I love you dearly ; and my cousins are to me as brothers and sisters ; but still I am sure I shall be happy in India."

"I pray that you may, dear Louisa ; and the assurance that you are, will be my only consolation for your loss."

"Well, dear Aunt, you will have this consolation at any rate : for have you not often told me that our happiness does not depend so much on what is around us, as it does on what is in us ; and if I make up my mind to be satisfied, I shall still have abundant sources of happiness in India as well as here."

"I know, my beloved child, that you are naturally of a contented disposition ; but still I cannot help fearing that after having been so long accustomed to this quiet home, and enjoyed intercourse with those who are endeared to you in your early recollections, you will find a sad blank when you arrive at a distant land, and find your lot among strangers."

"Oh ! I cannot think of India as a strange land : so many of our family have lived there. When I think of going to a country where my mother lived so long, and where my father died, I fancy I am going to another home. I shall delight in visiting all the places where my beloved parents resided. I sometimes think I can call them to remembrance, though I was so young ; when I left them. And I have often heard my dear Mama describe —, where my Father lies buried : I shall delight in finding out his Tomb, and in decking it with the lovely flowers which grow in that fairy land."

"Do not let imagination paint the scene too brightly, dear girl ; for if your anticipations prove false, your disappointment will be as great, as your hopes are eager. You know, 'tis distance lends enchantment to the view.'"

"But Aunt, surely India must be a lovely country—has it not been always celebrated in history—and is it not now continually spoken of as one of the most wealthy and luxuriant countries in the world. And how delightful must it be if it be only half so beautiful as those plates represented it, which we were looking at the other day. I must confess I should like to ramble upon those magnificent mountains, and to sketch those splendid temples : and then the idea of wandering for days and weeks together in a Budgerow, on the far-famed Ganges, and going on the shore every evening, to inhale the spicy fragrance of the Groves—Surely India must be a lovely place."

“Your youthful fancy, dear Louisa, is too much excited by the exaggerated descriptions of the East which you have read. I have heard your Mother give a very far different account of it : but remember, even if there be no false glare thrown upon its sober realities, it is not that which can please the eye, or amuse the fancy that can make you happy.—You have loved us too well, to be content with less than the interchange of affection and confidence, such as tender and long-tried hearts alone can give.”

“Well ; but dear Aunt, shall I not meet with many friends there, who will welcome and love me, if only for my parents’ sake : and am I not to be received by one whom I may regard as my second Father, even as you have been my second Mother ? I shall never indeed cease to think of you, and love you more than all else ; but I want to alleviate your anxiety, and how can I do this better than by telling you, I shall be happy.”

So said Louisa, and so she thought in all sincerity ; she really wished to comfort her kind Guardian, whose distress of mind was plainly indicated in her pale and anxious countenance. If her wishes had been left unbiassed, she would never have chosen to leave a home in which she had passed twelve happy years. But having been left an Orphan on the death of her Father, an officer in the East Indian Army, she had long been taught to expect her removal to India. This, she had been informed, was the condition of the continuance of her pension to which her Father’s subscription to the Military Orphan Fund entitled her. Hence she had become familiar with the thought of leaving her present home : though her childish feelings recoiled at first from the idea of parting from Mrs. Dolmer and her children, yet habit, anticipation and fancy, united not only to strip the settlement in the far East of its earlier terrors, but even to invest it with the bright mantle which youthful imagination so readily weaves.

“I know well what your affectionate heart wishes,” said Mrs. Dolmer, tenderly embracing her niece, and replying to her last remark—“and I feel thankful that it is my sorrow which needs your comfort, rather than that I should have the additional pang of seeing you wretched in the prospect of your voyage. If it be God’s will, may the time be far distant when it will be my part to act as your comforter. The future however must be left to his providence : the widow and the orphan are his peculiar care : this has long been my support in the past. I will try to compose myself a little, and then I will write a reply to Major ——’s letter.”

The four months which intervened between this day, and the time fixed for Louisa's departure, were spent in making the needful preparations for her voyage. All that the solicitude of an affectionate Guardian could desire for her comfort, was arranged. A passage was secured in one of the best ships of the season, and the kind attentions of Mrs. Baynham, a lady returning to India with her Husband, who had formerly been an intimate friend of Captain Clavely, were offered in the kindest manner, and thankfully accepted.

The cabin engaged was, partly with the view of reducing expence, and partly with a view to Louisa's own comfort, to be shared by the daughter of this lady, who was accompanying her parents on the completion of her education in England.

In addition to the necessary articles of outfit, Mrs. Dolmer had contrived out of her own small resources, to provide several indulgences which she thought would add to Louisa's comfort and improvement. A Piano Forte, on which her niece played with a delicacy of feeling that only natural genius can impart, a complete stock of drawing materials, articles for every kind of fancy work, and a small, but well chosen collection of books, were included.

Information was sent out to her Uncle of the name of the ship, and the date of her departure—every thing was ready, and the time drew near.

At length the last evening arrived, which Louisa was to spend in the home of her adoption—on the morrow, accompanied by her Aunt, and the eldest of Mrs. Dolmer's daughters, she was to leave the happy retirement of eleven years, and start for Portsmouth, where the embarkation was to take place. It was a bright evening in the month of June, and the sun had just set, when Louisa withdrew herself from the company of her cousins, with whom she had been strolling for the last time in their favourite garden, and turned to her Aunt's room. She tapped at the door, and said gently, "Aunt, are you there—may I come in?"

"Come in, dear Louisa: but how is it you have returned so soon. I thought you were enjoying the cool air this evening with your cousins, after the heat of this oppressive day."

"Yes, I have been walking out—but when I had once given my parting glance to all the old favourite spots, I could not stay longer among them: the thought that I may never see them again, makes me very low-spirited—indeed dear

Aunt,—I do not like to tell you, but—I cannot help it, I must tell you—I feel very unhappy.”

“Nor am I surprised, my sweet girl; though I know your happy contented disposition, and your almost romantic hopes, yet I felt sure your affection would not allow you to leave us without a pang.”

“Ah! that is true. I did not know how dear you all were to me, ’till the time for parting drew nigh: it seems now as if I could not bear to be torn away from you—how ardently do I wish that I were not obliged to go: how cruel it is to tear away an orphan from those who have cared for her, and to compel her to go lonely and friendless to a distant land, to commit herself to strangers”—and so saying, the tears rolled down her cheeks, and she sobbed upon her Aunt’s bosom, as if her heart must break.

“Do not so much distress yourself, my sweet child; it was your beloved Father’s will that you should return to India: he knew the regulations of the Orphan Fund, and subscribed to it for your benefit with that knowledge: and you are aware that in his last illness he expressed the wish that when you returned to India, you should be placed under the charge of your Uncle.”

“And can nothing be done to prevent this: oh, I cannot tell you the horror that I feel. I would rather endure any privation, if I could but remain in England. Could I not give up my pension? Oh! let me do so, dear Aunt, and I will earn my own livelihood as a governess, or even as a servant; any thing in short, rather than this horrid destiny—Oh, have pity on me, and save me.”

“My dear Louisa, what can be the cause of your violent grief—you have, till within the last fortnight, rather seemed pleased with the prospect before you—and now you are filled with apprehensions which I cannot account for.”

“Yes, ’till within the last fortnight: but since our last journey to London, I have been so very miserable: I cannot tell you how wretched I have been.”

“Well; but what has there occurred since then, which you did not know before?”

Louisa hesitated for a time; but at length said, “I must tell you, I cannot keep it secret—I have tried to banish the thought, but it will continually haunt me—do not be angry with me, and I will tell you what has changed my feelings, so completely.” She then tried to dry her tears, but they flowed afresh, and it was only by a strong effort, interrupted by frequent sobs, that she continued—“You remember that when

you were conversing with Major and Mr. Baynham, the last time we were in Town, I went to have a quiet half hour with Emily—who in the course of conversation said, ‘Louisa, do you know your Uncle, Dr. Berringer; have you ever seen him?’ and she then told me that her Father and Mother had said to some friend in her hearing, that they pitied me very much, for I was going to be under the care of a heartless man. Oh! Aunt, that word drives me distracted: to find my uncle a heartless man! Oh! what shall I do, if this be true, after such a dear fond Aunt as you have been, to be committed to a heartless man. It is this that has made me wretched.”

“My dear Louisa, if this be all, calm your apprehension. Your dear Father entertained the sincerest affection for Dr. Berringer, and placed unlimited confidence in him; and it is much less likely that he who had known him so long, should be mistaken in his character, than Major Baynham, who has merely passed through the station where he lives, and seen him once: and besides, your Uncle’s letters have always betokened much interest for you, and he has long looked upon you, and felt towards you as his adopted daughter.”

“You would not deceive me, I know,” replied Emily, “but what if you should be mistaken; or what if my Uncle should be different now, from what he was when my Father knew him—the thought is terrible.”

“My dearest child, do not give way to this needless anxiety: it is really wrong for you to do so: every arrangement has been made by those who love you, and who would sooner have suffered any ill, than exposed you to unkindness. Besides, are you not distrusting the providence of God, who appears to have expressed his will, by giving facility and effect to all the arrangements in which we have sought his guidance, and asked his blessing. Dry up your tears, dear child, and do not let the mere repetition of an ill-considered and unfounded expression deprive you of your equanimity.”

Louisa buried her face in her hands, and still wept; at last with an effort she said, “If it be by God’s will, that this appointment has been made, I would not rebel—perhaps I have distrusted his care. Let us pray to him to bless and keep me, and to bless and keep you too, my beloved Aunt; it is the last time we may ever pray together in this room, where we have so often knelt at God’s mercy seat.” “He will hear our prayer, the prayer of the widow and the orphan. But if—if it be his will to humble and prove me by trial,

may I even then say, "Thy will be done!" Pray with me, will you not."

The agony of bidding farewell was past: the voyage was completed—Louisa had arrived in India, and had joined her Uncle, Dr. Berringer, in the large and distant station of A——. Three months had expired since she became a member of his family. Her apprehensions concerning him, first excited by the disclosure made in her conversation with Emily Baynham, had been allayed by her Aunt Dolmer's expostulation and assurance, and had quickly vanished on her kind reception by her Uncle. He welcomed her with tenderness, and all the provisions for her comfort soon satisfied her that the suspicion was unjust which had been excited in her mind. India had disappointed her, it is true; if Calcutta appeared to her a City of Palaces, it appeared also to be a city of hovels: instead of the charming passage up the Ganges in her imagined Budgerow, she experienced the commonplace confusion of a Steamer: the lovely picture of spicy groves and diversified scenery, which she expected would regale her spirit, resolved itself into the reality of monotonous plains of boundless extent: day after day passed on, and along the river's edge she saw nothing but a bed of sand, or a jungle of brushwood, or the marshes of rice cultivation, never inviting, and at times not permitting, an evening's walk. The Hills of Rajmahal at length came in sight, and for a few days diminished her disappointment, but they soon vanished, and again an arid, uninteresting plain, interminably stretching itself for days and weeks, dissipated the creations of her fancy. But to this she soon became reconciled, and when she entered her Uncle's house, she was prepared to seek her happiness in social enjoyment, and not in the imaginary and unreal gorgeousness of an eastern land.

"Well, Louisa," said Dr. Berringer, "I suppose that we shall soon have to resign our pretensions, and entrust you to the custody of a more approved Guardian, than I or your Aunt can be."

"No indeed Uncle: I have been happy with you, and with you I hope to remain," said Emily mildly, and in a confiding tone.

"So you will not let me share your confidence: you, like other young ladies, are fond of a little mystery, a little by-play, intended to give effect to the scene, and to make the *dénouement* more interesting."

"Do not joke upon the subject, dear Uncle, I pray you; I have not, I assure you seriously, the slightest thoughts of accepting Mr. Warner's attentions."

"And why not? what is your reason for refusing him? He is a handsome young man, well connected; a smart officer, the Adjutant of his Corps, with good interest, and I doubt not would make you a very good Husband."

"The position of a soldier's wife is one that I should shrink from under any circumstances: the separations to be expected, the dangers to be feared, and the continual excitement which must be felt, are by no means inviting to one who has from childhood been accustomed to a quiet home."

"Why, Louisa, this will all add to your happiness: it will diversify the scene of life: without some such excitement and change frequently occurring, the monotony of our existence in this country would be intolerable."

"Say no more, dear Uncle, on this subject: it distresses me very much."

"But I must say something more, for I think you are a very foolish girl to lose such an opportunity, and to sacrifice your interests to your sentimentality."

"Do not describe my feelings by that hard name; they are not dictated by mere sentiment, they are inspired by nature and affection. From early years I was nursed in the bosom of beloved relations: each familiar haunt of my childhood's home has become hallowed in my memory, and with my present distinct impressions of the happiness I owed to that peaceful retreat, I cannot endure the thought of entering upon a scene of change and alarm."

"Still, Louisa, if you are so nonsensical as to let such impressions influence you in a case of this kind, your objection may yet be removed; for Mr. Warner's interest is good; his Father can command almost any appointment, and I doubt not that one more quiet and less changeable than his present one can be secured in a little time. So do not throw away your chance, but consider the matter well: in the meantime I will tell Warner your prepossessions in favor of retirement, and he will, I am sure, be willing to concur in your wish, though at the sacrifice of his military ardour."

"No, do not, I beseech you. I cannot consent, that one who is so devotedly attached to his profession, should quit that branch of it in which he anticipates distinction: and besides, I must tell you plainly, that in no case could I con-

sent to receive Mr. Warner's attentions. Never will I marry a man whom I do not love, and whom I have not some reasonable hope of making happy."

"But if you can respect him, love will come afterwards: you must not yield to these romantic notions you have imbibed."

"Uncle, you misunderstand me: this is no romantic notion: I do not love Mr. Warner; I do not believe that I ever can love him; and feeling this, how can I, with honor and with truth, declare before God, that I will love him."

"But you ought to consider not only yourself, but me also and your Aunt. You must be aware when we received you to our home, we did so with the idea that you would, in all probability, soon find a home of your own; you have already been with us nearly a year, and now, when you have received an offer, which would give you a comfortable settlement for life, you inconsiderately reject it. In these days, India is not what it was; there are more young ladies than there were formerly, and if you are too particular, you may not soon have another such opportunity."

"So I am no longer welcome here.—What shall I do!" said Louisa, as she covered her face to conceal tears which she was no longer able to restrain. After a few moments' pause, she added, "My dear Uncle, do not urge me more; I cannot bear it: if you are wearied of me, let me return to England. I will not be a burden to you: I am ready to sacrifice all I have, small as it is; any thing will I do, but oh! do not compel me to marry this man."

"What nonsense you talk, child—compel you, of course I shall not; but I certainly shall not be pleased if you continue your refusal: and as to your returning to England, that is quite out of the question: it would not appear well; neither would it be for your own interest. But I will not say more now; I see you are too excited. Consider the thing quietly by yourself, and I think that you will soon perceive that several reasons concur in suggesting your acceptance as the most prudent course."

"And can it be that my Uncle is, after all, a heartless man?" mused Louisa with herself, on retiring to her own room. "He has always been very kind, and has indulged me in every wish; and now he is tired of me;—what can I do? To return to England seems impossible—how could the expence of the voyage be met? and yet to live as a poor pensioner, with one who grudges me shelter, after all the happiness of my

early home, is almost insupportable ; and to marry such a man as,—the very thought is maddening—what shall I do ?”

.....

The reader is requested to note, that a year has elapsed since the conversation which has been just detailed. We have to introduce him to a rather small, and somewhat scantily furnished room, in a large station of Upper India. There is a neat mahogany table in the centre, on which are scattered a few books and prints, and on it there are also lying scissors, needle-work, a reel of cotton, and some small detached pieces of linen. At one end of the room stands a square piano-forte with its neat covering of Tussah, and on it a pile of music. There are six or eight plain chairs disposed with propriety, and a teapoy in one corner supports an inkstand and an opened blotting-hook. No pier tables are seen there ; no luxurious chairs inviting the exhausted to repose. No ornaments of any kind can be discovered. All the furniture has been specified, except a small Barcilly couch on the side of the table, where the work materials lie. On that couch there is sitting, one who might be supposed to be recovering from a long and severe illness. Her cheeks are pale ; her eyes sunken, but overspread with a sickly glare. She has just laid down her needle, wearied with too long application ; and as she withdraws from her task, she raises her attenuated hands, and presses them on her brow, as if to drive back some unwelcome thought, or to still some uneasy sensation. She remains in this position, leaning over the table for some time, deeply meditating ; and once a deep sigh is heard, so deep, so distinct, that it arrests her own attention, and bids her dismiss the thought that evoked it. She hears a footstep approach the room, and as Mr. Warner enters, she endeavours to chase away the cloud of heavy thought that had settled on her countenance, and said with a gentle smile, “Dearest Henry, I wish you could stay with me this evening : I do not feel well, and my spirits seem low to-day.”

“I cannot possibly,” said her husband with a peevish air, “you know that Mrs. Ryland has arrived at the General’s to-day, and I want to see how she looks, and to hear her sing—they say she has a splendid voice.”

“Well, if you must go, do not stay late, dear Henry : I feel such an unaccountable depression, that I want you to cheer me. If you will come back in good time, I shall be better, and I will sing your favourite air, and play the sonata of Beethoven’s which you like so much. Do come back early ; you know it is not often that I tease you.”

"Perhaps I may—but do not wait for me. If Trenlinson and Leathes should be at the General's, they may want me to step in afterwards, to have a game of Billiards, but I will come home as soon as I can."

"Do, dear Love : and then you will make me happy."

"Why cannot you be happy without me. You stick to your work all day, as if you were a slave : and it is this that depresses your spirits. I wish you would get rid of those notions of economy, and keep a ditzie, like every body else. If you would employ your time in Drawing and Music, you would not mope as you do."

"Dearest Henry, how can I spend a Rupee, which can be saved, as long as we are in debt : but do not be distressed about my working—it is a pleasure to me : and by and bye, a mother's joy will richly recompence all my labor."

"Well, do as you like—only remember it is not my wish : by the bye, it is nearly six, and I promised Trenlinson to be at the racket court—so I must be off : good bye."

With anxious heart did the solitary wife await her husband's return ; as the clock struck ten, she thought, now he will soon be here : I will practise the air he likes so much. She opened the Piano, and assayed to play, but she could not : a feeling of deadly oppression came upon her, and compelled her to desist. "What can ail me," she said to herself. "I have had no illness, and yet I feel weak and languid, as if I had been long ill. I fear this working does enervate me : but all is now nearly ready—and when finished, I will give myself rest."

The clock struck eleven—and twelve, but Mr. Warner had not returned.

"When do you say Mrs. Elmerton will be here," said Mr. Warner to his wife, some four months after the events above noticed.

"On Thursday week, she expected to arrive."

"Well, that suits exactly, for Trenlinson and half-a-dozen more of us, propose going into the district Tiger-shooting, after next muster, and so, if Mrs. Elmerton arrives on Thursday week, you will not be left alone."

The reader has already become acquainted with Mrs. Elmerton as Miss Bayuham : when she arrived, the alteration in her friend's appearance astounded her : her wasted form and faded cheek, and still more, the melancholy which had

settled upon her once smiling face, too plainly indicated that grief had been preying on her heart.

"How I wish, Louisa," said Mrs Elmerton to her friend, "that you could get some relief from that troublesome cough—what have you taken for it?"

"I have tried several remedies: but none have been successful: I sometimes think, my dear Emily, that I shall never lose it."

"If you could but visit the hills, perhaps you might lose it altogether; I am sure you need some change, for you are very weak, and look exceedingly ill."

"The Hills! no, I cannot go—do not propose it."

"Why not? I thought your medical man had recommended the change."

"He did mention it to me, but I earnestly besought him not to mention it to my husband: you know, Emily, that such a change involves large expence, much larger than we can afford."

"But you ought to be able to afford it. If Mr. Warner would but curtail his own extravagancies, he might easily make all needful arrangements for the health of his poor neglected wife."

"Do not chide him on my account, dear Emily. I would not wish his smallest pleasure to be curtailed; he has an ardent temperament, and if he were too much thwarted in his pursuits, he would soon be miserable, and then how would my conscience upbraid me. Besides, we are in debt, and so long as this is the case, I think it right to forbear every unnecessary expense."

"But how can you be in debt? your mode of living is most frugal."

"Oh! say no more," replied Mrs. Warner, covering her burning face with her hands, and endeavouring to suppress the deep emotions that struggled in her mind. "He is my husband, and I would not utter a word that you could construe into a complaint."

"No! dear patient sufferer, I know your forbearance, but you need not be so cautious: for his conduct is well known. I have heard that he spends all his time and money in gambling, which should be devoted to his neglected wife and child. Oh! would that he had accepted the appointment in the — department: in that quiet post, he might have become weaned from some of his bad habits—what an inhuman being he was to refuse a situation that must have been so much more agreeable to you."

"Do not blame him for that—perhaps I was to blame, but I intended to act honorably. It was at my express desire that he refused it. I thought that he would not be happy if he left his regiment to which he is so much attached, to live in a retired station, and I determined that he should never have to reproach me with having interfered with his interests. In fact, I made this refusal on his part a condition of my consent to marry him."

"You dear angel; you noble creature; and thus he has recompensed your disinterestedness. But why did you marry him? You surely must have felt that his tastes and character were not congenial with your's."

"Dearest Emily, I have I fear already said too much, but must say one thing more, that you may have less cause to upbraid me. What could I do? I had no longer a home; my Uncle and Aunt were bent upon this marriage: I felt myself an intruder in their house: they plainly hinted that if I refused this offer, I had better go back to England; and how could I put my beloved Aunt Dolmer to this expense, just when the account reached us that she had lost the chief part of her little income, by the failure of ——'s house. I told Mr. Warner that I felt conscious of my want of power to please him: that I could not give him that warmth of love which I felt a husband might claim—I begged, I implored him to withdraw his offer—but he would not, and when he told me he would be satisfied with respect, instead of love—with the efforts of duty unaccompanied by the warm zeal of affection, I yielded and became his wife."

"What is the matter?" said Mrs. Elmhurst, as she noticed the deadly paleness which suddenly became spread upon the face of her friend—"Your hands are cold, and damp: you are faint."

"No, I shall be better soon—let me lie quiet for a few moments: and then I shall recover."

After a short pause, Mrs. Warner said, "Emily, I have a strange feeling; I have never experienced it before. There is such a sense of oppression here"—pressing her hand upon her heart; "I can scarcely support it. She paused, and seemed violently agitated; but at length, having burst into a fit of tears, she said, "Emily dear, I am better now—but if such another attack returns, I cannot survive it,—it will kill me—I do not think I have long to live.—I have felt the messenger of death—he has come to claim me his for prey—Oh! would that my husband were here: Send for him at once—tell him I am ill—very ill—If,—if he should return too late,

tell him, I have loved him with all my feeble powers, while living, and that dying, I pray God to bless"———here her strength gave way. She could utter no more—and she sank in exhaustion—

Her friend watched by her, and tended her with the fondness of a sister's love; but all in vain: with the exception of short intervals, for two days she remained in a state of insensibility—and then the struggle was over.—The once fair and happy Louisa, was numbered with the dead.

When Mrs. Dolmer read the letter of Mrs. Elmerton, describing the last days of Louisa, she said; "Oh! I have never forgotten the intense bitterness—the over-powering agony with which that dear child once uttered the words, '*How cruel it is to tear away an orphan from those who have cared for her, and to compel her to go, lonely and friendless, to a distant land, to commit herself to strangers.*'"

V.

THE ABORIGINES OF INDIA.

WE propose here to examine a recently published Essay, "On the Aborigines of India—by B. H. Hodgson, Esqr. B. C. S.," which we consider deserving of profound attention. The volume before us contains only "Essay the First," treating more especially of the Kocch, Bódó, and Dhímal tribes. It is divided into three parts, in which are considered severally the Vocabulary, the Grammar, and the location, numbers, creed, customs, condition, and physical and moral characteristics of the people.—We shall take these three divisions of the subject in the inverse order.

Mr. Hodgson regards the pagan population of India as being divisible into two great classes — "the Arian or immigrant, and the Tamulian or aboriginal." This division he holds to be of high interest "not merely to the philosopher, but to the statesman"—for, he continues, "The Tamulians are now, for the most part, British subjects; they are counted by millions, extending from the snows to the Cape (Comorin); and lastly, they are as much superior to the Arian Hindus in freedom from disqualifying prejudices, as they are inferior to them in knowledge, and all its train of appliances."—In proof of this, he instances the extensive and important uses now making of the *Kól* or *Dhángar* race; and he goes on to say:—

"Yes! in every extensive jungly or hilly tract throughout the vast continent of India there exist hundreds of thousands of human beings in a state not materially different from that of the Germans as described by Tacitus. Let then the student of the progress of society, of the fate and fortunes of the human race, instead of poring over a mere sketch of the past, address himself to the task of preparing full and faithful portraits of what is before his eyes; and let the statesman profit by the labours of the student; for these primitive races are the ancient heritors of the whole soil, from all the rich and open parts of which they were wrongfully expelled by the usurping Hindus. It is one great object of this research to ascertain when and under what circumstances this dispersion of the ancient owners of the soil took place, at least to demonstrate the fact, and to bring again together the dissevered fragments of the body, by means of careful comparison of the languages, physical attributes, creed and customs of the several (assumed) parts. It is another object, not less interesting, to exhibit the positive condition, moral and material, of each of these societies at once so improveable and so needful of improvement, and whose archaic status, polity and ideas offer such instructive pictures of the course of human progression."

With reference to the expression "usurping Hindus," Mr. Hodgson remarks, in a note, that it can hardly be necessary

for him to say that he does not entertain the idle notion of now ejecting the Hindús, and replacing the Aborigines. The precaution is amusing—but perhaps prudent.

The irruption of a warlike nation into a country tenanted by a less powerful race, has an effect in one respect resembling that of an inundation. The fertile plains are abandoned to the invader, and the Aborigines take refuge in the hills, from which the invaders probably do not trouble themselves by attempting to dislodge them. Such was the way in which the Celts of Britain were driven to the mountains of Wales, Scotland, and Cornwall; and such, we imagine, was the state of things on the first irruption of the invaders of India. Mountaineers grow very fond of their mountains—a circumstance dependent probably in some measure on the fact that mountains do not usually change much during a man's life-time—so that a man who lives among them, soon comes to regard each in the light of an old friend as well as a protector; whilst the inhabitant of the plains, (especially if the land changes its face every season, with crops, in scientific rotation, of wheat, turnips, and mangel-wurzel,) finds less (unless there be a river in the way) to hook his affections upon.—Still the mountaineer did not take to the mountains from choice in the first instance; and we can easily imagine him watching his opportunity to make a swoop upon his extruders, when the crops were worth gathering. Then the hardy spirit, maintained in the hill-man by the necessities of the chase, must have diminished in the plains after the sword was turned into the ploughshare; and accordingly we need not be surprised to learn from Mr. Hodgson, (p. 112,) that the *Kocch* tribe, though usually regarded as one of the Hill-tribes, recovered possession of the plains in the Northern part of Bengal, towards *Dálimkól*, even after the complete ascendancy of the Arians had been once established.

“What may have been the condition of the *Kocch* in the palmy days of Hinduism,” writes Mr. Hodgson, “cannot now be ascertained.”—For what has been ascertained respecting their past history, we refer the inquiring reader to the Essay itself; our own purpose here being to inquire rather into the existing state of the people, and their immediate prospects.—We subjoin, what Mr. Hodgson describes, as “Buchanan's unusually careful and ample account of the condition, creed, and customs of this [the *Kocch*] tribe.”

“The primitive, or Páni *Kocch*, live amid the woods, frequently changing their abode in order to cultivate lands enriched by a fallow. They cultivate entirely with the hoe, and more carefully than their (Arian)

neighbours who use the plough, for they weed their crops, which the others do not. As they keep hogs and poultry, they are better fed than the Hindus, and as they make a fermented liquor from rice, their diet is more strengthening. The clothing of the Páni Kooch is made by the women, and is in general blue, dyed by themselves with their own indigo, the borders red dyed with Moriunda. The material is cotton of their own growth, and they are better clothed than the mass of the Bengalese. Their huts are at least as good, nor are they raised on posts like the houses of the Indo-Chinese, at least, not generally so. Their only arms are spears: but they use iron-shod implements of agriculture, which the Bengalese often do not. They eat swine, goats, sheep, deer, buffaloes, rhinoceros, fowls, and ducks—not beef—nor dogs, nor cats, nor frogs, nor snakes. They use tobacco and beer, but reject opium and hemp. They eat no tame animal without offering it to God (the gods), and consider that he who is least restrained is most exalted, allowing the Gárós to be their superiors, because the Gárós may eat beef. The men are so gallant as to have made over all property to the women, who in return are most industrious, weaving, spinning, brewing, planting, sowing, in a word, doing all work not above their strength. When a woman dies, the family property goes to her daughters, and when a man marries, he lives with his wife's mother, obeying her and his wife. Marriages are usually arranged by mothers in nonage, but consulting the destined bride. Grown up women may select a husband for themselves, and another, if the first die. A girl's marriage costs the mother 10 rupees—a boy's 5 rupees. This sum is expended in a feast with sacrifice, which completes the ceremony. Few remain unmarried, or live long. I saw no grey hair: Girls, who are frail, can always marry their lover. Under such rule, polygamy, concubinage and adultery are not tolerated. The last subjects to a ruinous fine, which if not paid, the offender becomes a slave. No one can marry out of his own tribe. If he do, he is fined. Sutties are unknown, and widows always having property, can pick out a new husband at discretion. The dead are kept two days, during which the family mourn, and the kindred and friends assemble and feast, dance and sing. The body is then burned by a river's side, and each person having bathed, returns to his usual occupation. A funeral costs 10 rupees, as several pigs must be sacrificed to the manes. This tribe has no letters; but a sort of priesthood called Déóshi, who marry and work like other people. Their office is not hereditary, and every body employs what Déóshi he pleases, but some one always assists at every sacrifice and gets a share. The Kooch sacrifice to the sun, moon and stars, to the gods of rivers, hills and woods, and every year, at harvest home, they offer fruits and a fowl to deceased parents, though they believe not in a future state? Their chief gods are Kishi and his wife Jagó. After the rains the whole tribe make a grand sacrifice to these gods, and occasionally also, in cases of distress. There are no images. The gods get the blood of sacrifices; their votaries, the meat. Disputes are settled among themselves by juries of Elders, the women being excluded here, however despotic at home. If a man incurs a fine, he cannot pay with purse, he must with person, becoming a bond-man, on food and raiment only, unless his wife can and will redeem him."

The following is a remarkable fact, and one of which the importance is evident. The concluding suggestion is especially noticeable:—

"The Saul forest every where, but especially to the east of the Kóst, is

malarious to an extent which no human beings can endure, save the remarkable races, which for ages have made it their dwelling place. To all others, European or native, it is deadly from April to November. Yet the Dhinnál, the Bodo, the Kichak, the Thárú, the Dénwár, not only live but thrive in it, exhibiting no symptoms whatever of that dreadful stricken aspect of countenance and form which marks the victim of Malaria. The like capacity to breathe malaria as though it were common air characterises nearly all the Tamulian aborigines of India, as the Kóls, the Bhils, the Gónds, who are all fine and healthy races of men, though dwelling where no other human beings can exist. This single fact is to my mind demonstration that the Tamulians have tenanted the wilds they now dwell in for many centuries, probably, 30, because a *very* great lapse of time could alone work so wonderful an effect upon the human frame, and even with the allowance of centuries, the fact stands forth as one of the miracles of human kind, which those who can explain may sneer at the *other* amazing diversities worked by time and clime on that marvellous unit, the seed of Adam!

Accordingly Mr. Hodgson inculcates that the Kóls of south Bihár (or the Dhángars) ought to be employed by every European who seeks to reduce and cultivate any part of the malarious forests of India; and he asks—speaking “from much experience”—how it comes that the Deyrah grantees, whom the malaria disables through their peasantry, do not procure Dhángars or Kóls, “who would answer thoroughly and exactly for the purpose in view.”

On the disposition of these races Mr. Hodgson observes:—

“But, it must not be forgotten, that the very same qualities of freedom from disabling prejudices, cheerful docility, and peaceable industrious habits and temper, which render the Kóls now so valuable to us, are the inherent characteristics of most of the aborigines, requiring only the hand and eye of a paternal Government to call them forth, as in the case of the Kóls. Ages of insolent oppression drove the aborigines to the wilds, and kept them there till their shyness of all strangers had become rooted and intense. But I can answer for the Bodo and Dhinnál, possessing every good quality of the Kóls, in an equal or superior degree, and the Bodo have already shown us with what facility those qualities may be put in action for our benefit as well as their own.”

Their looks, he says, exhibit ordinarily “far more of individuality, character, and good humour, than the more regular, but tame and lifeless faces of the Arian Hindus.*

The Bódó and Dhinnál tribes, we learn, occupy the entire northern and eastern skirts of the Kooch country, frequenting the great forest belt, of from 15 to 20 miles broad, which

* Taking a hint from Mr. Hodgson's caution about the possible mis-conception of his views respecting the restoration of the Aborigines, we may remark in passing, that these Arian Hindus are not theologically Arians. The term is formed, if we mistake not, from the word *árya* “respectable, or of good family.”

divides the open plains from the mountains. Of the two, the Bódó tribe is greatly the more numerous. The condition of both is that of erratic cultivators of the wilds:—

“ For ages transcending memory or tradition, they have passed beyond the savage or hunter state, and the nomadic or herdsman’s estate, and have advanced to the third or agricultural grade of social progress, but so as to indicate a not entirely broken connexion with the precedent condition of things; for, though cultivators, all and exclusively, they are nomadic cultivators, so little connected with any one spot, that neither the Bodo nor Dhimál language possesses a name for village! Though dwelling in those wilds, wherein the people of the plains (Ahírs and Gwallas) periodically graze immense numbers of buffaloes and cows, they have no large herds or flocks of their own, to induce them to wander; but, as agriculturists, little versed in artificial renovative processes, they find in the exhaustion of the worked soil a necessity, or in the high productiveness of the new, a temptation, to perpetual movement. They never cultivate the same field beyond the second year, or remain in the same village beyond the fourth to sixth year. After the lapse of 4 or 5 years, they frequently return to their old fields, and resume their cultivation if in the interim the jungle has grown well, and they have not been anticipated by others; for there is no pretence of appropriation other than possessory, and if, therefore, another party have preceded them, or, if the slow growth of the jungle give no sufficient promise of a good stratum of ashes for the land when cleared by fire, they move on to another site, new or old. If old, they resume the identical fields they tilled before, but never the old houses or site of the old village, that being deemed unlucky.”

They are all subjects, whether of Britain, Nepal, or other powers, and pay taxes of various kinds. They have, of course, no public laws; nor have they even any traces of that village economy, which is usually supposed to be so peculiarly Indian.

Their shifting communities consist of from 10 to 40 houses.

“ Each of these communities is, however, under a head called Grà by themselves, Mondol by their neighbours. To the foreign Government they live under, their Grà is responsible for the revenue assessed, which he pays periodically to the Rajah’s representative—the Choudri—in cowries or rupees, the only currency. He has no scribe, nor keeps any accounts, his simple explanations to the Choudri being verbal. To the Choudri he is answerable, likewise, for the keeping of the peace, and for the arrest of criminals: but crimes of a deeper dye are almost unknown, and breaches of the peace, very rare. Should a murder or robbery occur, the Choudri would take cognizance of it, assisted by 3 or 4 proximate heads and elders of villages, and report to the Rajah, from whom alone in such cases, a decision could issue. With regard to his own community, the head of the village has a general authority of voluntary rather than coercive origin, and which in cases of the least perplexity is shared with the heads or elders of two or three neighbouring villages. Those who offend against the customs of the Bodo or Dhimál, that is, their own customs, are admonished, fined, or excommunicated, according to the degree of the offence, the village priest being called in, perchance, to give a higher sanction to the award. The same Jury-like tribunal, seems to have almost exclusive cog-

nizance of *civil law*, or the usages of each people in regard to inheritance, adoption, divorce, &c. Marriage is rather a contract than a rite, and, as such, is dissoluble at the will of either party; and if the divorce be occasioned by the wife's infidelity, the price paid for her to her parents, must be refunded by them. Dower is not in use, and women, in general, are deemed incapable of holding or transmitting property. All the sons get equal shares, nor is there any nice distinction of sons by marriage, adoption or concubinage. Adoption is common and creditable, even if there be one son of wedlock: concubinage is rare and discreditable."

We further learn :—

"That any class of women, devoted to unchastity, is a thing for which their languages have no name, and their manners, no place. Filial piety is not a marked feature in their character, nor perhaps the want of it. Sons, on marriage, quit the parental roof, and sometimes, previously: but it is deemed shameful to leave old parents entirely alone, and the last of the sons, who by his departure, does so, is liable to fine as well as disinheritance. Infanticide is utterly unknown, with every savage rite allied to it, such as human sacrifice, self-immolation and others, too frequent among rude people. Daughters, on the contrary, are cherished, and deemed a source of wealth, not poverty, for every man must buy his wife with coin or labor, and 'tis very seldom that the price comes to be redemanded by the wronged and unforgiving husband. There is no bar to remarriage, and satti is a rite held in abhorrence."

The religion of these people consists of the worship of the most striking and influential of sensible objects—the stars—the elements—"with a vague but impressive reference of the powers displayed by these sensible objects to an immaterial or moral source, unknown indeed, but still adored as Divine, and even as a divine Unity."—They are not pestered with those "deplorable impediments to the business of society, occasioned by the Hindu (Arian) religion"—and in this there is ground for gratulation and hope.

From Mr. Hodgson's summary of the character of these people we extract the following :—

"They are intelligent, docile, free from all hard or obstructive prejudices, honest and truthful in deed and word, steady and industrious in their own way of life; but apt to be mutable and idle when first placed in novel situations, and to resist injunctions, judiciously urged, with dogged obstinacy. They are void of all violence towards their own people, or towards their neighbours, and though very shy of strangers, are tractable and pleasant when got at, if kindly and cheerfully drawn out."

Our extracts from Mr. Hodgson's account of this interesting race having proved more numerous than we anticipated, we must defer to another opportunity, our remarks on the Grammar and the Vocabulary of the Aborigines.

K.

VI.

TEARS.—NO. I.

*“ Senes sæpè lachrymantur ex amore et gaudio : Infantes rarò ex lætitiis
lachrymantur; sæpius ex tristitiâ, etiam quam amor non comitatur.”*

DES CARTES de *Passionibus*, II. sec. 133

A grey old man,
And a sun-bright child;
And a hound
That courseth round and round.

Beneath the shade of the sun-lit tree,
Why sitteth yon old man so pensively?
Whilst the bright child
With ringlets wild,
Laugheth aloud in infant glee
At the hound
That chaseth round and round
In the shade of the sun-lit tree?

The old, old man,
Why sheddeth he
The large and the silent tear?—
What is there beneath the sun-lit tree
In the laugh and the play
Of yon child so gay,
And the merry hound
Of the joyous hound,—
That he sheddeth the big tear silently?—

It is not for sorrow; it is not for pain,
That the slow drops fall heavy as summer rain.—
He weepeth for joy,
At the sight of his boy;—
But he cannot tell why:—
'Tis a mystery
Why, though youth weeps for pain, old age weeps for joy.

Say! is it for this?—
Youth, a stranger to care,
To remorse, and to pain,
Claims joy for it's heritage,
And grief is to it a novelty.
A hideous blot on life's unread page.

But when man hath run
 His course, and the sun
 Of his days is sinking low,
 Remorse, sorrow, pain,
 Struggles, care, and annoy,
 To him are familiar become,
 And his sense of grief is but slow,
 Whilst the joy
 Of the boy
 Is a novelty,
 Forgotten by him,
 Whose sun is grown dim,—
 Who hath told of his days the sum.

Nov. 4, 1841.

SPHYNX.

TEARS.—NO. II.

"I know you did not mean it."

The tear, the tenderest tear of all,
 Is that which is in silence shed
 O'er word all hastily let fall,
 Or deed that thoughtlessly is sped
 By those who love us,—our beloved.

The love that should have stayed the deed,
 The love that should have stopped the word;
 We know, though dormant now, will bleed
 (When once awake) by thought's keen sword;
 The thought that it hath traitor proved.

Foretastes of pity thus arrest
 The anger that relieves a wrong,
 And the quick sense is self-oppress'd
 Too much to live within us long;—
 'Tis Ocean's wave unbroken moved;—
 The ground-swell of the heart's deep sea,—
 Perturbed—but passing silently.

Jan'y. 20, 1846.

SPHYNX

VII.

THE CHURCH'S RULE OF FAITH.

"If men have been led into error, the fault is not in thee, O Lord, but in themselves."

ST. ANSELM.

OF the importance of any subject which relates to the eternal interests of "the man within us," no one who admits even the first principles of Natural Religion, can for one moment entertain a doubt. But to the Christian—who believes with his heart that, besides the name of Jesus Christ, "there is none other name under heaven given among men, whereby we must be saved," to such an one, the subject to which we solicit the attention of our readers, lying as it does at the foundation of our religious belief and practice, cannot but present itself as one of vital and paramount importance. For what is the question before us? It is one which concerns us all most deeply. What is the Church's Rule of Faith? In other words, what is that source from which the Church of Christ derives those holy truths which she proclaims to a world "lying in wickedness,"—what is the authority on which she rests her claim to be the appointed Teacher of mankind—"the pillar and ground of the truth." And this is not a question of merely *general* or *partial* importance, but one which intimately concerns every son and daughter of Adam, every one endowed with a rational soul, or accountable to God for the talents with which he has been entrusted.

For as we ought above all things to be assured not only that we are worshipping the "one living and true God," but that we approach his footstool in the way which he hath himself appointed, so the only means we have of determining these points is by furnishing a correct answer to the question which we have proposed for consideration.

Is Scripture alone, or are Scripture and Tradition conjointly, or is Scripture as subordinate to an internal and superior light, to be considered the Church's Rule of Faith?

But if the subject be, as we have shown, of great intrinsic importance, the circumstances of the times in which we live, give it a peculiar interest. For if ever there was a time in

* "In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church."—Thirty-nine Articles, No. VI.

which the contest of principles and interests of every kind seemed likely to be at once severe and decisive; if ever light and darkness, truth and error, the word of God and the word of man appeared about to enter upon a mortal conflict—"uter esset, non uter imperaret," for *existence* rather than for victory; if ever the Church of Christ in general, and our own branch of it in particular, were "beset with leagues of stern foes;"* if ever the blind devotee of superstition on the one hand, and the pseudo-liberal sceptic on the other—the Pharisee and Sadducee of modern times, seemed banded together against the "holy house," crying "Down with it, down with it, even to the ground,"—never was this more apparent than at the present time. And never was there a time when it behoved all who wish well to our Sion, to employ every means in their power to stop—or at least to assist the Ark of Christ's Church to ride over this torrent of iniquity.

Of course on a subject like the present, little can be adduced that has not been repeatedly and much more powerfully urged before; but this does not preclude any attempt, such as the present, to give a brief outline of what may be alleged in accordance with the views of our Church on this important question. For 'if the enemies of the truth are so persevering in their efforts to propagate error, and so obstinately persist in bringing forward objections and calumnies, which have been as often more than refuted; the witnesses for the truth, and defenders of our holy Religion, must also persist in proclaiming, vindicating, and, if need be, reiterating that truth, lest their silence be construed into submission or acquiescence. We will endeavour then to answer these objections, and to combine the arguments of former writers as briefly as possible, preferring to repeat what may be useful, though it may have been often said before, than by the affectation of originality, to defeat the very object we at present propose. It may be as well however at the outset of the discussion, to state *distinctly* in what sense we use the expression "Rule of Faith;" for if one writer adopt a phrase in one sense, and another in another, the strife of words must be interminable even between those who are substantially agreed.† Faith has been defined by one of our ablest divines to be "an assent to that which is credible, as credible"‡—that is, an acquiescence in the testimony of another proportioned to that credibility.

* See Keble's "Christian Year," 3rd Sunday after Trinity.

† See Locke's Essay, B. iii. ch. 9, sec. 16.

‡ Pearson on the Creed, Art. 1.

Now that which constitutes the credibility of any testimony is the authority of the testifier, which arises from the amount of reliance to be placed on his integrity and veracity. Now since the best and wisest of our fellow-creatures may be deceived, it is evident that no *implicit* credence can be placed in the word of any *man*; his statements in every case require to be carefully examined, before they can be accepted; and if accepted, it is not because the witness is infallible, but because we have no reason in this particular case to doubt his knowledge or integrity. Not so however with the testimony of God. "If we receive the witness of men, the witness of God is greater."* "Yea, let *God* be true, and every *man* a liar."† And why so? simply because his veracity being "as perfect as his wisdom is infinite," we are bound, as ignorant dependant creatures to prostrate ourselves before the footstool of his Majesty, and receive with unhesitating confidence, the truths conveyed to us on the testimony of God. There is then this broad distinction between the measure of assent to which the testimony of God and of man are respectively entitled, the one is absolutely perfect, and therefore demands our implicit credence; the other is imperfect, and must therefore be carefully sifted, before it can be depended upon.

By the Rule of faith then we mean, that which determines what is, and what is not, the proper object of this implicit faith; in the words of Bishop Stillingfleet, "that which *limits* and bounds the rational objects of faith, which we are bound to believe."‡ "The Rule of Faith," says Archbishop Bramhall, "consists of such supernatural truths as are necessary to be known of every Christian, not only *necessitate præcepti*, because God hath commanded us to believe them, but also *necessitate mediæ*, because without the knowledge of them in some tolerable degree, according to the measure of our capacities, we cannot, in an ordinary way, attain salvation."§

Now this, it is evident, can be nothing but the collective body of the Divine testimonies. Whatever is *intrinsically entitled* to this hearty acquiescence, is a portion of the Divine Rule. Whatever has no such right to claim that acquiescence, how-

* 1 John i. 5.

† Rom. iii. 4.

‡ Protestant way of Resolving Faith. Part i. c. 2.

§ Vindication of the Church of England. Disc. iii. c. 6.

ever true it may be in itself, or whatever be the authority of the propounder, is thereby of necessity excluded from it.

The term then, the "Rule of Faith," when taken in its strictest sense, is applicable only to the testimonies themselves. But with a little extension of meaning, it may be applied to those media, whether they be written, or *direct* oral communications, by which such testimonies are conveyed. And it is in this sense we affirm of the Holy Scriptures that, to us in the present state of the Christian dispensation, they are the *sole* Rule of Faith; i. e. the sole depositories of those Divine testimonies to which we are bound to give our unhesitating assent. Not only do they contain all essential truth, but to us they are the *sole source* whence that truth can, with certainty, be derived. By them, as by a *perfect* rule, we must judge of whatever else is proposed for our belief. To them, as to an unerring standard, must all the opinions and "commandments of men" be referred.

To the proof of these statements we now proceed. We shall commence with the testimony of the word of God as contained in the writings of the Apostles and Evangelists of the New Testament, and then adduce, in the way of confirmation, the testimony of the Church in all ages.

First then, what are the claims which the Bible puts forth to be considered and employed as the Church's Rule of Faith? Is it, or is it not, exclusive in its demands?

In the Acts of the Apostles* we find St. Paul, when defending himself against the accusations and calumnies of his fellow-countrymen,† makes the following acknowledgment:—"But this I confess I unto you, that after the way which they call heresy, so worship I the God of my fathers, *believing all things which are written in the law and the prophets.*" Now when we bear in mind the grounds of his accusation, one of the principal of which, on this, as well as on other occasions, was his opposition to the traditions‡ of men, by which the Pharisees, his accusers, had "made the word of God of none effect," we may readily understand the force and significance of the words above quoted. It is as though he had said, "I because I do not choose to admit as inspired and

* Acts xxiv. 14.

† It is a fact which is well worth notice, that the word tradition is ~~not~~ mentioned in Scripture in its ordinary signification of unwritten history, or oral testimony handed down through a succession of ages, without being condemned as uncertain, obscure, and not to be depended on. Of Matt. xv. 3, 6. Mark vii. 8, 9, 13. Col. ii. 8. 1 Pet. i. 18.

authentic, all the additions which these blind leaders of the blind have made to the word of the living God; if it be because I neither dare nor will substitute the inventions of fallible men for the sure word of Jehovah; if these be the grounds on which I am maligned as a heretic, then I am bold to confess the way which they call heresy, so worship I the God of my fathers, believing *all* things, &c. &c." But again, when giving directions to his son Timothy, for the due discharge of his Episcopal functions at Ephesus, the Apostle reminds him that "From a child thou hast known the Holy Scriptures, *which are able to make thee wise unto salvation, through faith which is in Christ Jesus.*" And then he declares, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof (or conviction *ἐλεγχος*), for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."* Here then we find ascribed to the Scriptures, as known to Timothy, all that can possibly be required of a rule of faith. And of what other writings was it even affirmed that they could make a man "wise unto salvation," that they were "given by inspiration of God," affording a thorough furniture to the man of God "unto all good works."†

So much for the testimony of the great Apostle of the Gentiles with regard to the *sufficiency* of Holy Scripture, and its claims to be regarded as the Church's sole Rule of Faith.

But let us hear now the testimony of St. Peter, the chief of the Apostles, he on whom the Head of the Church of Rome rests his impious claim to infallibility. What say we gather in the first place from his *conduct*, and the relation in which he is recorded as having stood towards the rest of the Apostles? Did they appeal to him as the Chief Ruler, or even Pastor, of the Church, whose decisions would at once put an end to all controversy? On the contrary, we find him in

* 2nd Epistle, ch. iii. verses 15-17.

† It is hardly necessary to say that the completion of the Scriptures, by the addition of the books of the New Testament, "of whose *authority* was never any doubt in the Church," affords no argument for that of the Apocrypha, which was never received into the Canon of Scripture till the 8th of April, 1546, when 5 Cardinals, 8 Archbishops, and 41 Bishops, who were almost wholly Italians, presumed to place these books in the same rank with the inspired writings. The same argument applies with still greater force to unwritten, and therefore uncertain traditions.

Until the Apocryphal books, and the unwritten Traditions of the Church can be authenticated as the Divinely inspired supplement of God, to him who dares to class them with the Oracles of Truth.

the first Council of the Apostles and Elders at Jerusalem, giving his opinion just as any other of the Apostles might have done, and the "*Sentence*" of the Church delivered by St. James, the Bishop of that city.*

On another occasion, St. Paul tells us that he "withstood him to the face, because he was to be blamed."† And so far was this from producing a division between them, that in alluding to the writings of that eminent servant of Christ, he speaks of him as "our beloved brother Paul." But let us enquire what *direct* testimony St. Peter bears to the sufficiency and supremacy of the Holy Scriptures. Much cannot be gathered from his Epistles on this point, but what was his *practice*, may be inferred from the specimens of his discourses, which are recorded in the Acts of the Apostles. Thus, for instance, in his sermon on the day of Pentecost, when 3000 souls were added to the Church:‡ on what does he ground his appeal to the minds and consciences of his hearers? On the dogmas of Rabbis and doctors of the Sanhedrim? Or on the traditions of the Jewish Church? Far from it; his reference throughout his discourse is to the Old Testament Scriptures.§ So again, when preaching in the temple, after healing the lame man that sat for alms at the Beautiful gate, his appeal is again *solely* to Moses and all the Prophets, as to a witness whose decision is final.||

Lastly, in his 2nd Epistle, he says, after referring to his having been an eye-witness on the Mount of Transfiguration to the Majesty of Christ, "We have also a more sure word of prophecy, *whereunto ye do well that ye take heed*, as unto a light that shineth in a dark place, &c. knowing this first, that no prophecy of Scripture is of any private interpretation (ἰδιώματος), for the prophecy came not in old time by the will of man, but holy men of old spake as they were moved by the Holy Ghost."

The Apostle in this passage brings forward the "word of prophecy" as a witness to the Majesty and Messiahship of

* See Acts xv. 6 ad finem.

† Gal. ii. v. 11

‡ Acts ii. 14—31.

§ Is it not a little remarkable that there should be no reference in either the Old or New Testament to the books of the Apocrypha, not even to establish a matter of fact? Though to be sure there are some expressions in the 2nd book of Esdras and the book of Wisdom, which may have been derived from a common source.

|| See Acts iii. 12—26.

Jesus, and affirms that it is "more sure"—more to be depended on as a general testimony, than the personal recollections of *any* individual though he were an Apostle; inasmuch as it is the evidence of a number of independent men, whose prophecies were given ages before the event could have been foreseen by the writers, besides that they were not the expressions of any private views which the writers might have had on the subjects of which they were speaking, but were uttered at the immediate instigation and inspiration of the Holy Ghost.

This would seem to be the natural interpretation of a much disputed, and undoubtedly obscure passage; but whether or not this be the precise exposition of the Apostle's meaning, the words undoubtedly express the great importance of this portion of Holy Scripture as a foundation of our faith; and more than this, the Apostle commends the giving heed to and consequently the investigation of the Scriptures for this purpose. Such is St. Peter's testimony to Holy Scripture as the inspired Rule of Faith. With this agrees also the testimony of St. John, the disciple whom Jesus loved. Let us turn to the close of his Gospel,* where he seems at first as if opening the door to a flood of traditionary legends: "And many other signs truly did Jesus in the presence of his disciples, *which are not written in this book;*" but he soon closes it again with the concluding words, "But *these* are *written*, that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name." The "other things" which Jesus did, he leaves in their former state of uncertainty; but these have been selected and committed to writing, under the inspiring influence of the Spirit of God, that by believing them, we might attain everlasting life, through the merits of our Lord and Saviour Jesus Christ. So much for the testimony of the Apostle John. But it has been alleged that St. Jude sanctions an appeal to tradition, as a rule of faith, when he speaks of "Michael the Archangel, contending with the devil for the body of Moses.†" The answer to this is obvious; when, as in some few instances, a tradition before unwritten is sanctioned by the inspired authority of Holy Scripture, it is thereby taken out of the class of unwritten and uncertain traditions, and becomes a portion of the recorded will of God.

But St. Jude tells us what was the object of his Epistle: "Beloved, when I gave all diligence to write to you of the

* Ch. xxi. 25.

† Ep. of St. Jude, v. 9.

common salvation, it was needful for me to write unto you and to exhort you that ye should contend earnestly for the faith once delivered unto the saints." In other words, St. Jude's Epistle was written to incite us, and direct us how to contend for the faith, and such we have seen is the design for which all Scripture is given.

To these may be added the testimony of the Evangelist St. Luke, who gives to *Theophilus* as his reason for writing the Gospel which bears his name, "That thou mightest know the certainty (*ἀσφάλεια*) of those things, wherein thou hast been instructed." For certainty in matters of faith we must refer to the written word.

But important as is the testimony of these eye-witnesses and ear-witnesses of the truths which they have recorded for our instruction, we have the testimony of an infinitely more important witness to the truth—even the example and directions of our blessed Lord and Master. He speaks—let the Church hear the words of her Beloved. Let us turn to the fifth chapter of St. John's Gospel.* We there find our Saviour appealing to the testimony of his Father, of John the Baptist, of his works, and of the Scriptures,† for the truth of his Divine Mission.

It is with the last of these appeals that we are concerned at present. "Search the Scriptures," said our blessed Lord, "for in them ye think (*δοκείτε*) ye have eternal life: and they are they which testify of me." Now when we consider the parties here addressed, a people who prided themselves on the possession of "the oracles of God," and on the strictest observance of the minutest requirements of the law, while they "taught for doctrines the commandments of men," and that the chief point of dispute with our Saviour as well as with his disciples was, his violation of what *they* called the law of God—bearing all the circumstances of the case in mind, can any one doubt that our Lord meant on this occasion not merely to enjoin upon them, and us, the more attentive study of the Scriptures, as testifying to the truth of his work and office, but that he meant to point them out as the only sure guide to those who might not witness his miracles.‡

* Verse 3.

† Verses 7, 32, 36 and 39.

‡ The force of the argument is not at all weakened by considering, as some do, the verb (*ἐπεινᾶτε*) to be in the indicative mood, and the (*γαρ*) in it's elliptical sense, thus: "Ye search the Scriptures (ye do well), for they are they which testify of me." The construction, taken in connexion with

This passage also bears upon another point, which is closely connected with our subject, though still independent of it, viz. the right and duty which we, as Protestants, maintain to belong to every child of Adam, to "search the Scriptures daily," as did the more noble (or ingenuous *ωγενεστέροι*). Bereans of old,* whether those things which we hear from the mouths of our teachers, are so or not. For these words, be it observed, were addressed to the Jews in general, though more peculiarly applicable to their blind guides. This passage is strikingly illustrated by comparing our Lord's solemn warning† addressed to the Sadducees and others, who were trying to overthrow his doctrines: "Ye do err, *not knowing the Scriptures*, nor the power of God," with the subsequent history of this ill-fated nation, and the cause of its downfall, as indicated by the apostle Peter in his sermon (above referred to) after the healing of the cripple: "And now, brethren, I wot that *through ignorance* ye did it, as did also your rulers."‡ What a lesson for us as individuals and as a nation, to see that we "fall not, through the same example of unbelief" and prejudice arising from wilful ignorance of the Word of life!

But once more, not to dwell upon Our Saviour's constant appeals to Scripture in meeting the attacks of his enemies, "It is written." "Have ye not read?" "How readest thou?" "What is written?" &c. Who does not recall the striking parable of Dives and Lazarus, in which he puts into the mouth of Abraham, in answer to the request that he would send Lazarus to warn his five brethren: "If they believe not Moses and the Prophets, neither would they believe, though one rose from the dead?"

How often again do the Evangelists inform us that this and this thing happened to, or was performed by, him, "that the Scriptures might be fulfilled." For this reason it was that he was betrayed by one of his "own familiar friends" for thirty pieces of silver. On this account St. Matthew tells us the soldiers "parted his garments among them, and upon his vestures cast lots;" for this they "pierced his hands and his side;" for this reason it was that he cried out in anguish, "I

that of the context, would seem to indicate that this was the preferable reading. In either case the conclusion cannot be avoided, that Our Lord meant to point them to the Scriptures for a refutation of their own assertions, and a defence of his words.

* Acts xvii. 11.

† Matt. xxii. 29.

‡ Acts iii. 14—17.

thirst," "My God," &c. Why was it that with his last expiring breath he exclaimed, "Father, into thy hands I commend my spirit?" Why was it that he "made his grave with the wicked and with the rich in his death?" And why did he burst the bonds of death, but because it was not meet that his soul should be "left in hell." Lastly, why did he "ascend up on high, and lead captivity captive," but that the Scriptures might be fulfilled, and God, their author, be thus signally honoured?

If such then be the testimony of the writers of the New Testament, the companions and disciples of Christ; if this be the tenor of their teaching, this their constant and daily practice, to preach and exemplify the sufficiency of Holy Scripture as a Rule of faith and practice; if, as we have seen, this was but the reflex of the doctrines and practice of Our Divine Lord and Master, who are we that we should dare "add any thing to the words of this book," or to question its completeness for the purpose for which it was given; viz. to serve as a chart, to enable us safely to "pass the waves of this troublesome world?"

W.

(To be continued.)

Extracts and Intelligence.

JUBILEE OF THE CHURCH MISSIONARY SOCIETY, CELEBRATED AT BENARES.

ON the 1st of November last, the Jubilee of the Church Missionary Society was celebrated throughout the world, and no doubt it was a day of blessings and joy to all the friends of the Society every where.

At Benares, the Missionaries and their flock met at 7 o'clock in the morning to have a Hindústani Missionary meeting, and the Missionaries and the Christians of the London Missionary Society, both from Benares and Mirzapore, joined them. Beside these, there were also a small number of Gentlemen from the Station present.

The Missionary meeting was held in the Church. A platform had been erected in front of the seats, as it is frequently done in England, and from these the speakers addressed the meeting.

The chair was taken by one of the missionaries. A few verses of the 1st Jubilee Hymn (which had been translated into Hindústáni,) were then sung, prayers offered up, and the chairman opened the meeting.

The meeting was addressed by four Europeans and two natives, and those present seemed all to be of one heart and one soul. The speeches were all without exception appropriate; the attention of those present was great, and joy seemed depicted upon every countenance.

At the conclusion, the chairman summed up what had been said, three more verses were sung of the 2nd Jubilee hymn, the blessing pronounced, and the meeting dispersed.

Among the speakers was Christian Triloke, the senior native catechist. In addressing the meeting, he illustrated the state of Hindústán by a parable, having alluded to the Jubilee of the Old Testament, he described the state of Hindústán as it was 30 years ago. What a change, he said, God has wrought! I will endeavour to translate his own words as far as I can. "What a change God has wrought! How different it was 30 years ago. I well remember that one day a chaprási came to our village—He was a christian—We all lamented and called out, Woe, woe unto you, a ruined man! But behold 5 years after, I myself became a christian—and I must again say, what God has wrought since then. Hindústán was a place of darkness in former years. Let me compare it to a dark night—it was a dark night. There were stars visible, some larger and some smaller; they could not afford any light to others. These stars were parts of Veds and Shastars, Rishis and Faqirs (Saints and Ascetics). Upon this darkness the moon arose.* She gave more light than the stars could afford; yet it was not her own; it was borrowed light, for you know the moon has no light of her own. But although the light was thus increased, it could not improve the

condition of Hindústán. She could not warm the Earth, nor make it fruitful. She left the country cold, cheerless, dying. When thus the condition of Hindústán appeared hopeless, the sun arose, the sun of righteousness, with healing in his wings. The stars disappeared, the moon vanished before his splendour—and behold, with increased light, heat was also communicated, and with the heat life and joy. It is owing to the sun that Hindústán has not become a wilderness; what the stars and moon could not effect, the sun has effected. This sun is the Lord Jesus Christ; where he shines, there he produces life and joy and happiness. He has brought peace to us, he cheers the mourner, and gladdens the hearts of those who are sorrowful. He alone can bestow eternal life upon the sinner. I repeat what neither the darkness with its stars, that is Hindúism, could effect, nor what the moon with its borrowed light, that is Mohámadanism, which borrowed its light from the Bible, could achieve, that Jesus Christ has wrought by his glorious Gospel. He has brought salvation to lost sinners;—he cheers our hearts, and gladdens our souls, and diffuses life every where.”

A Collection was made after the meeting, amounting to 155 Rs. At a 2^d an English Missionary meeting was held at Seerole, but it was thinly attended. Lady Dallinisle arrived that morning, and several of the friends of the C. M. Society led to attend upon her. Collections about 60 Rs. including donations which were sent after the meeting.

Whilst the meeting was held at Seerole, the native Christians assembled at Sagra for prayers. The Jubilee hymn was sung, and several of the Catechists engaged in prayer. Several gentlemen at the Station, with the Missionaries, gave the native Christians a dinner, and when Mr. Broadway numbered them, he found 239 together, including 25 or 30 of the London Mission. A space of ground between the Orphan Institution and the Christian Village had been enclosed with plantain trees, and the leaves of the one joined to the other: within this space of ground the Christians dined at 5 p. m. In front of the assembly the union flag was hoisted. A number of ladies and gentlemen from the station came to enjoy the sight of so many cheerful countenances. Before the Christians sat down to dinner, 2 verses of a hymn were sung and a short prayer offered up.

At half-past 6, Divine service was performed in English at St. Paul's, Sagra, when one of the Missionaries preached a Jubilee sermon.

The day was indeed a Jubilee to all the Native Christians at Benares. A number of natives came from the city to see what was going on, and some appeared astonished to see so many Christians together. Some of the Christians seemed quite elated: among them was John Mirza, the senior catechist of the Mirzapore Mission. He delivered a kind of speech to those around him, and I could attest the truth of every word he said. When I arrived the first time at Sagra, he said, with Mr. Bowley, there were two native catechists with their wives, and seven Native Christians here, an old woman, a man, and a child.—There was no village, because there was none wanted; no Church, because there was none required; nay, not even a Chapel in the city to preach the Gospel. But what do we witness this day? A Village, a Church, a Chapel in the city, and a host of the Lord's people around us!

And we re-echo what he said, “The Lord has done great things for us, whereof we are glad!”

REPORT ON THE CALCUTTA HINDUSTANI MISSION, FROM THE REV. S. SLATER.

Calcutta: August 31st, 1848.

REV. AND DEAR SIR,—Since I had the pleasure of addressing you last year on the subject of the Mission to the Mussulmans in Calcutta, I am happy to say that the Church has been entirely finished, and is to be consecrated (D. V.) next St. Michael's day, by the name of "St. Saviour's." The sum stated in the appeal by which the money was raised, did not include the expense of Church furniture. This, therefore, I have been obliged to pay for out of funds raised by a private and separate endeavour; and as all the necessary furniture is not yet obtained, I have been unable to furnish you with any report of it. I may mention, however, that the stone font, which will be ready in a few days, was obtained solely by the kindness of the Rev. T. Wood.

The Local Association (of which I spoke in my last Report,) is now organized. The number of subscribers is 37, and the sums subscribed amount to 64 Rupees a month. The objects which the Association has in view are—

1st. Building or renting a School-house, paying the Masters, and supplying School Books gratuitously, or at the lowest possible price.

2nd. Building small Chapels for preaching to the Muhammadans.

3rd. Purchasing Bibles and Prayer Books for gratuitous distribution

4th. Subscribing (as occasion may arise) to the Catechists' and Readers' Widows' Fund for pensions.

5th. Paying whatever Native Readers may be required in addition to the one paid by the Society.

6th. The temporary support of any native enquirer, or Christian; if for any especial reason it should seem good, with the Bishop's sanction, that any should be so supported.

7th. Purchasing Tracts, or contributing to the re-publication of any Hindustani Tracts that may be required.

The first of these objects I have not yet been able to put into operation. The Mission wants a School for its Christian boys, and also for such Mussulman boys as are willing to put themselves under Christian instruction. But it is very difficult to obtain a house in the neighbourhood of the Church—(the School and the Church should be as near one another as possible) suitable for a School. There is indeed one house admirably adapted for this purpose, and the Association has engaged to pay the rent of it; but it is occupied, and, though the landlord assures me it will soon be vacant, I despair of getting it; having waited for it now more than four months. We have, indeed, a piece of ground adjoining the Church, but the estimated expense of building a School-house (with Reader's quarters attached) is 2,600 Rupees, a sum which the Association cannot yet afford, and which it would be scarcely possible to raise by private subscription in the present state of money-matters in Calcutta.

The School is a point about which I am very anxious. It is true that many objections lie against giving a merely secular education to a thinking people, and against the use of the Bible as a class-book amongst heathens. But the Mussulman boys are not heathens, and an education that would deal with them as with heathens, would, in my opinion, treat them very unfairly, and do them a great deal of harm. They profess to believe our Holy Scriptures, and though it is true that many Mussulmans argue against us on the ground of our Scriptures having been entire-

ly corrupted and altered, the eagerness which Muhammad Ruza and the author of the *Kitab Istisfar*, and of the *Saulat uz Zaigham* show to explain passages in a particular manner, rather than to reject them altogether, seems to indicate that this argument is not so much a favourite as it was, and requires more solid learning and less conjectural ingenuity than suits the Mussulmans of the present day. In fact a few days ago, a Mussulman of some learning (one of the Moonshees of Fort William College), professed to me that his co-religionists held our Scriptures to the very letter. When I assured him he was mistaken, he contested the point, but would not allow me to bring him to book. If then the Mussulmans are thus forward in professing their belief in our Books, how can we do better than by making them acquainted with their contents? Besides, a great part of the hold which Muhammadanism has on the minds of its votaries, is produced by their being accustomed, from their earliest youth, to certain set formularies of faith and prayer, and to outward ceremonies. These habits have an immense influence; and if a Christian School does nothing else besides preventing them from exercising their influence, it will have done no small work.

The second object has already been carried out, and a small hut, in which I preach to the Mussulmans three times a week, has been built near the Park Street burial ground, and is maintained by the funds of the Association.

The congregation has increased, as I expected it would. My last Report numbered only 27. The present number, including children, is 56, of whom 36 are adults. The number of communicants is about 16. On the day of the consecration, about 30 persons will be presented to the Bishop for Confirmation.

The new Translation of the Prayer Book has been received, and is now in constant use. It is, as may be supposed, no slight blessing to our Infant Church.

I have been fully occupied in learning the language and reading such works as will best fit me for carrying on a regular course of preaching and reasoning with the Mussulmans.

I have on hand all Mr. Pfander's controversial works, and some supplied me by the Tract Society.

Thus much, therefore, for the machinery of the Mission. There is a Sacred Building, an ordained Minister, a congregation to serve as a nucleus and point of attraction (God grant that it may be so!), exhortation and arguing for the unbelievers, and books of instruction and encouragement for the ignorant and doubting enquirer. What, then, are the prospects of the Mission? Calcutta is certainly not a favourable place for the growth of Islam. Fierceness, and intolerant zeal are the qualities which characterized the early propagators and defenders of the religion, and it is chiefly those qualities (or rather a remnant of them) that make Turkey what it is. The character of the Bengalees is just the opposite. Again, political power is essential to the well being of Islam. In Calcutta, the Muhammadans have no political power, and what is worse for them, they are not in such favour with the supreme power as the pliant and versatile Hindoo. Moreover, there is not enough in what the religion of the False Prophet asserts to keep it long in a flourishing condition. Muhammadanism has always lived by the denial of idolatry quite as much (to say the least) as by the assertion of its system of pure Deism. Now in Calcutta, that bald, unblushing idolatry, which admits no explanations away and cares for no nice distinctions, is every day losing ground, and Deism and Vedantism are taking its place. It might

seem at first sight that this movement would be favourable to Islam, that the main element in the three systems would be strong enough to assimilate the subordinate differences, and to form a coalition. And so perhaps, it would, if the mercy of God had not provided for the safety of His Church, by causing the infatuated Mussulmans to introduce another (a purely national element) into their creed—"There is no God, but God, and Muhammad is the prophet of God." The last clause, *as an article of belief*, is so totally different from the former clause as to mar the unity of the whole, and to forbid, as well by its absurdity as by the ill-feelings which it is likely to produce, any idea of junction with other systems of faith. Besides, it has not appeared that the Vedantists have expressed any sympathy with the Muhammadaus, or shown any intention of making common cause with them.

With regard to the actual working of the Muhammadan Religion itself, a Christian need not despair. The spiritual teachers are as remiss as could be wished. They do not systematically visit their people at their houses—a neglect that is sure to end in a downfall. The lower orders have adopted almost to a man the heretical customs of the Shiites, and very many of them have fallen into something so much like idolatry that, for my part, I can see no difference between it and idolatry. In Calcutta itself, and in such parts of the suburbs as are much occupied by Mussulmans, one may see in the tombs, built to commemorate their saints, little earthen images of Boorak, the animal on which Muhammad is said to have ridden to heaven. I will not venture to say that they actually fall down and worship these images, but it certainly looks very suspicious when we find (as I have seen at Panchla*) one large Boorak (perhaps a foot and a half high), surrounded by a great number of smaller ones, raised mound under a tree, on which a lamp was suspended. It is true that the Muhammadaus will allow you to take away these images, but we must not infer, from that, that they are not idolaters. The Buddhists do just the same: their doctrine is, that as soon as the god is worshipped, or the offering made, it has lost its value, and may be treated as anything common and unconsecrated.

I cannot say that the preaching of the Gospel to the Mussulmans has as yet been attended with any apparent and decisive good result. It is not difficult to silence objectors, nor is it difficult to enlist their sympathies in the wonderful morality of the Gospel; but when you get to the foundation of the morality, to the essential facts, the doctrine of the Incarnation, for instance, which is really† *an articulus stantis aut cadentis ecclesiæ*, they shut their ears at once. And I believe that this is the case even with many who in their minds really believe. No one knows better than a Missionary how wide a difference there is between *convincing* and *converting*.

The enquirer Rahamán ul Haqq, whom I mentioned in my last Report has left me entirely. He pretended to take offence at my making enquiries about his moral character. Since then I have never seen him. He has also kept some books which I lent him.

I have baptised one convert from Hindoosism—a female. I have only one Catechumen at present—also a female—very sincere (as I have

* A village near Oolooherria, twenty miles south of Calcutta, mentioned in the Rev. Mr. Smith's last Reports of the Howrah Mission.

† Vide the Rev. Dr. Mill's *Christian Advocate's Publication* for 1843, p. 302 (note 92,) and p. 307.

every reason to believe), and promising. I have no regular enquirer at present.

The statistics of the Mission are--

The statistics of the mission are—			
Adults,	{	Men,	13
		Women,	23
Children, ..	{	Boys,	6
		Girls,	14
Total,			56

Communicants,	{	Men,	7
		Women,	9

Catechumen, 1

Enquirers, 0

I remain, Rev. and dear Sir,

Your's very faithfully,

S. SLATER.

Missionary, S. P. G. F. P.

THE REV. PROFESSOR STREET,

Secy., Calcutta Dioc. Com., S. P. G. F. P.

THE EPISCOPAL CHURCH OF SCOTLAND.—CONSECRATION OF THE REV. W. J. TROWER.

ON Wednesday, the 30th of August, the Synod of Glasgow and Galloway met, by special mandate, in the Church of St. Andrew, to elect a successor to the late Dr. Russell, Bishop of those united sees.

After Morning Prayer, in which the Prayer for Unity, and one of the Collects for the Ember Seasons, were introduced by the direction of the College of Bishops, the Holy Communion was administered, when the business of the day was proceeded with, and the Rev. W. J. Trower, Fellow of Oriel College, Oxford, was declared the Bishop-elect. The election was then, according to the Scottish Canon, referred to the College of Bishops, and having been confirmed by them, and accepted by Mr. Trower, the Feast of St. Matthew was appointed for his consecration. Upon that day a full congregation, about 900 in number, including several of the English and Scotch nobility, assembled in the Church of St. Mary, Glasgow, at 11 o'clock. Almost all the clergy of the united dioceses, of Glasgow and Galloway were present, with several from the neighbouring dioceses, as also some from England, Ireland, and America.

The bishops present were the Right Rev. the Bishop of Aberdeen, Primus; the Bishop of Edinburgh; the Bishop of Argyle and the Isles; and the Bishop of Brechin.

The Very Rev. the Dean of Glasgow read prayers, &c.; the Right Rev. the Primus, the Ante-Communion Service; the Bishop of Edinburgh reading the Epistle; and the Bishop of Argyle and the Isles, the Gospel.

The Rev. Robert Eden, Rector of Leigh, Essex (who had been proposed for the bishopric), preached the consecration sermon from St. John xxi. 15, 16. He delivered a most eloquent and impressive discourse, in which he pointed out the dangers which threaten the safety of the Church, and the responsibility of, and courage required by, those who undertook the office of leader in these perilous times; and spoke of the fitness of the Bishop elect for the office. He dwelt on the promises of God as the mainstay of the Church, and on the necessity, notwithstanding this sure ground of confidence, of our repairing her breaches by public catechizing, by daily and fervent prayer, and by frequent communion; and concluded by congratulating the Apostolic Church of Scotland on her surviving all the storms and tempests with which she had been so long and so ruthlessly assailed.

The consecration service was then proceeded with, the Bishops of Edinburgh and Brechin being the presenting bishops. After the notice of election had been read by the Dean of Glasgow, the Primus declared the election to have been unanimously confirmed by the episcopal bench. The oath of supremacy was then administered, the Bishop elect holding up his right hand, as is the manner in Scotland.

Veni Creator Spiritus was sung, and after the consecration, the Communion Service was proceeded with, according to the Scotch office, which by the Canon, must always be used on such an occasion. Besides the clergy, there were about 100 communicants.

At the conclusion of the service, many of the clergy of the diocese knelt down and received the benediction from their new Bishop.

On the following day the Bishop consecrated the church at Helensburgh, and on Monday held a confirmation at Coatbridge.

Diocese of Argyll and the Isles.—Thursday, 10th ult. the Hon. Mr. Boyle having placed his yacht at the disposal of the Bishop and the Synod, the greater number of those who remained in Oban sailed with the Bishop to Iona. On landing there the Bishop and his company were joined by a large party from the steamer which visits Staffa and Iona from Oban, and the whole then proceeded to the ruins of the ancient cathedral, where divine service, according to the rites of the Episcopal Church, was one more celebrated after the lapse and silence of ages.

A considerable concourse of the natives of the island were present at divine service, who manifested throughout the greatest reverence and attention.

It is singular that there should exist in the Highlands a strong belief that Iona will be restored to its pristine glory. The Bishop alluded to this in a sermon which he preached after the Litany, and at his desire one of his clergy repeated some Gaelic sayings concerning it. One of these has been thus translated:

“Seven years before that awful day
When time shall be no more,
A watery deluge will o’ersweep
Hibernia’s mossy shore.
The green-clad Isla, too, shall sink,
While, with the great and good,
Columba’s happy isle will rear
Her towers above the flood.”

And Dr. Johnson, who had probably heard of these traditions, says: “Perhaps, in the revolutions of the world, Iona may be some time again the instructress of the western regions.”—*Irish Ecclesiastical Journal*, October 1, 1848.

THE EPISCOPAL CHURCH IN SCOTLAND.

Service by the Bishop and his Clergy in the Ruined Cathedral at Iona.

On the 18th of May the first Synod was held, at Oban, of the united dioceses of Argyle and the Isles, which until lately were incorporated with those of Moray and Ross. The Bishop, Dr. Ewing, presided, and was attended by the Rev. S. Hood of Rothesay, the Dean, and by the clergy of the united dioceses. After divine service—the morning prayers being read by the Dean, the lessons in Gaelic by the Rev. Duncan Mackenzie, of Ballachulish, and the ante-communion office by the Bishop—a charge was delivered by the Bishop to the assembled clergy. The holy communion was then administered, and after an interval the business of the Synod commenced. The Bishop afterwards entertained the clergy and such of the laity as had attended the services (including also some of the clergy and laity of the sister Church of England) at dinner in the Caledonian Hotel. Among those present were the Hon. G. F. Boyle, brother and heir presumptive to the Earl of Glasgow; Sir James M. Riddell, Bart. of Ardnamurchan; Mr. Stuart, of Ballachulish; Mr. Stuart of Ardsheal; Mr. Popham, of Ardhattan; Mr. Campbell, of Auchindarroch; Major Stuart, of Invernahyle; Mr. Martin, &c., &c.

On the following day (Wednesday) after morning prayer, the Very Rev. the Dean preached a sermon in aid of the Scottish Episcopal Church Society. On Thursday, the Hon. Mr. Boyle having placed his yacht at the disposal of the Bishop and the Synod, the greater number of those who remained in Oban sailed with the Bishop to Iona. On landing there the right rev. gentleman and his company were joined by a large party from the steamer which at this season visits Staffa and Iona from Oban, and the whole of them proceeded to the ruins of the ancient cathedral, where Divine Service, according to the rites of the Episcopal Church was once more celebrated after the lapse and silence of ages. The Very Rev. the Dean read the Litany service, and the Bishop preached from the words—“Behold the Lamb of God that taketh away the sins of the world.” From this text he first showed what the “Lamb of God” means, and then went on to show how the doctrine had raised the island they were treading from its unknown and desolate state, to be one of the most illustrious spots in Western Christendom, during the sixth and some following centuries; and how the abandonment of the doctrine which had thus raised it to distinction had brought it to the condition in which they now beheld it. Of its restoration to its pristine glory, the Bishop went on to say, a strong belief is entertained in the Highlands; and here, turning to one of his clergy (the Rev. Mr. Mackenzie of Durar), the Bishop begged him to recite some Gaelic sayings and explain them to the congregation, which the rev. gentleman did with great effect. The Bishop then concluded in words to this effect.—“We have come, grasping the staff and using the scal of Columba of the Isles, successors to his office and ministry. To this island we have come, as Bishop, Dean, and clergy of the Isles, to reverence here, at the fountain of Christianity in the West, the glory of God in his saints; and we have come humbly expecting that the same Divine Power which was once so abundantly vouchsafed, may again be abundantly poured forth, as in this place and at this time, on those who are successors in the office of the glorious and mighty dead, now lying unknown and undistinguished beneath our feet, but well known, and, we hope and believe, gloriously manifest in the presence of

God." The service concluded with the apostolic benediction. There were present, besides those who accompanied the Bishop and clergy, a considerable concourse of the natives of the island, who behaved throughout with the greatest reverence and attention, uncovering their heads and kneeling with the greatest decorum and pious feeling. We understand that the Bishop's charge and two sermons, with detailed proceedings of the Synod, are to be published for the benefit of a fund called the Highland and Island Episcopal Fund, the chief object of which is the erection of churches in destitute districts; of schools in which the English language may be taught, the education and maintenance of clergy able to speak to the people in their native language, the publication of books and tracts in the English and Gaelic languages, and such other things as may seem most likely to help forward the spiritual welfare and condition of the people.—*Glasgow Constitutional*

CHURCH MISSIONARY SOCIETY JUBILEE.

The public commemoration of the Jubilee will be conducted as follows:

In London a sermon will be preached on Tuesday evening, Oct. 31st, by the Rev. E. Bickersteth, Rector of West-on, at St. Anne's, Blackfriars: the church in which the Society first met to hear its anniversary sermons, and in which they were preached for seventeen years.

On Wednesday, the 1st Nov., there will be, in the same church, Divine service, with the Lord's Supper, and a sermon by the Archbishop of Canterbury, Vice-patron of the Society.

On Thursday there will be a public meeting in Exeter Hall, at 11 o'clock. Admission free, without tickets.

In Islington, special sermons will be preached, and collections made, in the different churches of that large parish, on Sunday, Oct. 29th. On the 1st of November a full service will be held in the parish church, and meetings, chiefly of a devotional character, will be held in each district on the evening of the same day. Sermons have also been announced for each evening in the Jubilee week at different churches in the parish upon particular subjects connected with the occasion.

At Winchester, the Lord Bishop of the Diocese will preach in the cathedral on the 1st of November, and an extra public meeting for the Society will be afterwards held. Various sermons and meetings will also take place about the same time, in connexion with this Association, in neighbouring places.

• At Oxford, a sermon will be preached by the Lord Bishop on Nov. 1st, and an extra public meeting will be held on a subsequent day.

At Cambridge, a public meeting will be held on the 1st Nov., and sermons will be preached at different churches in the town on successive evenings in the Jubilee week.

At Shrewsbury, a public meeting will be held on Tuesday evening, the 31st Oct.; and application has been made to the Incumbents of the different churches to have Divine service in the morning or evening of Nov. 1st.
—*London Ecclesiastical Gazette*, Oct. 10, 1848.

REVENUES OF THE IRISH CHURCH.—MINISTERS' MONEY.

A VOLUME has just appeared containing the proceedings of the Committee of Inquiry upon Ministers' Money, appointed by the House of Commons in April last. Of the fifteen members who composed the Committee, six were Roman Catholics, one of whom acted as the chairman, and two others, previously to their entering Parliament, had been prominent agitators against the claims into which they were appointed to inquire. Of the nine remaining members of the Committee, five only voted in favour of Mr. Hamilton's amendment upon the chairman's report, and against the further alienation of Church property, which the latter document recommends. We give the Report elsewhere, as several of our readers are interested in its contents.

Ministers' money is a species of Church property unknown in England, and existing in but eight towns in Ireland. It is a rate upon houses of one shilling in the pound of the yearly value, which, however, cannot, for this purpose, be estimated at a higher sum than £60 per annum. It was granted in the year 1665, upon the settlement of the country at the Restoration, as a substitute for the more ancient mode of supporting the clergy, which it was probably found difficult to re-adjust after the long disorders of the civil wars. Its temporary abolition by James II. was one of the measures adopted by that monarch for the ruin of the Church. The entire property at present, amounts to about £15,000 a year, and this sum forms almost the sole provision for the clergy in those towns where it is levied.

The Committee were directed to inquire into the state of the laws respecting ministers' money; to report whether it would be expedient to amend them; and "whether any, and what fund may be rendered available for the purposes to which ministers' money is now applied."

The result of their inquiry under the first head reflects the highest credit upon the clergy, to whose disinterested conduct the Report pays a just tribute. From the evidence given before the Committee, it appears that the clergy, although possessed of full power for enforcing their claims in a summary way, have been in the habit of making large sacrifices of income in preference to incurring any collision with their parishioners. In the city of Cork, charitable institutions, and the residences of Roman Catholic and Dissenting ministers, have been wholly exempted from the rate; the clergy generally instruct their agents not to require payment from the poor, which has the effect, in a single parish, of releasing from 400 to 500 houses; where an assessment is disproportionately high, owing to the decay of property, they have been content to forego their rights and reduce it; and the case of one clergyman was adduced (the late Rev. Mr. Roe of Kilkenny), who for a period of ten years abandoned altogether his income of £190 per annum, rather than enforce his claims. On the other hand, not a single instance was established of any undue severity having been employed, either by the clergy or their collectors, although the only remedy against defaulters, that of distraint, affords peculiar facilities for abuse. The value of this testimony is enhanced by the fact that every effort was made to show that ministers' money operates practically as a severe grievance to the poor. For this purpose witnesses were examined, who not only entertained strong objections against the charge, but had actually been engaged as violent partisans in resisting, and exciting others to resist the payment of it.

But we must reserve our further remarks upon this subject to another occasion.—*Irish Ecclesiastical Journal*, October 1, 1849.

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BEN
VOL. 1



THE
BENARES MAGAZINE.

FEBRUARY, 1843

I.

PECULIARITIES OF INDIAN SOCIETY.

"I WONDER whether you will like Indian Society," said a fellow-passenger, one lovely evening, while we were inhaling the breezes which blew gently off the Cinnamon Isle, and conversing on topics which naturally become interesting to those who are approaching an Indian shore. The remark was made by one who had long resided in the East, and who was now returning from England after a visit, protracted just long enough to enable her to discover, that differences neither few nor small, may be traced in the comparison of society in England and India. There was nothing particularly significant in the tone or manner which accompanied the address; neither was the subject of conversation, which gave rise to it, calculated to give any peculiar impressiveness to the thought: and yet the words did impress our mind, and suggested a train of reflection far more discursive than our fair friend had probably designed. We were somewhat inexperienced at that time, and our notions of oriental life still retained a large measure of the romantic colouring with which youthful fancy had in former years invested them while reading Ayesha, Haji Baba and the Arabian Night's Tales. We had strange ideas of the gorgeousness of the East: all rivers and streams we expected to find odorous of the Orange and the Rose: we were prepared to inhale from every passing zephyr, the spicy fragrance of luxuriant groves of which poets have sung: if we did not exactly expect the very dust of the roads, to be commingled with diamonds and gold, yet, rubies and pearls we anticipated as plentiful as blackberries in our far home; for such splendid variations from our native land, undisciplined imagination had prepared us: and the contrast of English Society in India

should be different from what we had known it in England, why, the thought had never once flashed upon our mind. "Can Englishmen," we thought, as our friend uttered the words which have been already quoted, "can Englishmen have lost the pride or the patriotism which would make them tenacious of the maxims of the land of their forefathers,—the home of their childhood?" And then it occurred to us, that we *had* chanced to hear in bygone days of some deviations from Anglican usage, which the English in India had adopted. We remembered that the hukqa had been widely substituted for the cigar and the pipe; that though floating houses had never been familiar objects on the Thames and the Severn, yet many an occidental was meandering on the expanse of the far-famed Ganges in a budgerow: and that our countrymen had not yet become so far dissatisfied with the palanquin, as to displace it either with the old post-chaise, or the new steam carriage. All this we remembered, and as we remembered it, we thought, "verily the peculiarities of the country have some influence in determining the habits of the Lords of Hindustan: it may be, by-and-bye, that other, and as yet unexpected peculiarities may appear to us to be as necessarily distinguishing the constitution of society in India, from that of England, as effect follows from cause:" and as we mused, the words of our fair interlocutor which suggested the reverie, again occurred, and we began ourselves to wonder, whether we should like Society in India.

— If any of our readers be sufficiently prompted by curiosity to ask, what is the result of our experience, whether we do like Indian Society or no? we beg to reply, this is a secret, and our secret we intend to keep: not a word shall escape our pen which will divulge the degree of satisfaction or the reverse with which we contrast the sum total of peculiarities of society in England and India. But this will we do: we will faithfully chronicle some of the more striking features which have attracted our attention, and furnished matter for reflection, since we became domesticated in India; allowing the reader, if he be pleased to take the trouble, to draw his own conclusion: and this we promise, that, so far as in us lies, we will "nothing extenuate, nor set down aught in malice."

One of the first peculiarities which forced itself on our notice, was the entire freedom from political party-spirit, manifested by every branch of the service. Every one knows how earnestly the minds of men are engrossed at home in the discussion of every political question which passes in review before the members of the Imperial Legislature: with few ex-

ceptions, all members of society range themselves under some political standard, and seize with unremitting avidity every opportunity to unfurl the banner, and wield the sword of their party. Well nigh every place of resort is made an arena for the struggle; no time is deemed unpropitious by the eager disputant; if he cannot commence an assault, he at least can furbish his armour at the breakfast-table, in the counting-house, in the morning call, while taking his after-dinner glass of sherry; or, as he sits by the evening fire-side in his easy chair. Wherever men are brought together, there may be expected a fierce onslaught of Whig against Tory, of Conservative against Radical. The subject of conversation in every assembly not met for any definite business, or when a respite occurs from the business for which they meet, will be, in ninety-nine cases out of a hundred, the ruin of the country under a Peel ministry, the squeezableness of a Melbourne Cabinet, or the imbecility of a Russell administration. This earnest participation in political strife indicates, undoubtedly, the warmth of interest which patriotic feeling has engendered, but, like most good things in this sad world, it is productive of much narrow-mindedness and one-sidedness of view: uncharitable constructions upon the motives, of political antagonists thereby become lamentably rife, and suspicion or indifference is consequently felt towards many, who but for the sin of belonging to the opposite party, would be acknowledged to be noble spirits, graced with every excellence that can dignify the statesman, impart value to the citizen, and endear the friend.

Now from this constant discussion of political subjects, and the attendant evils, we are happily free in India. The absence of all representative Government here, saves us from much of the exclusiveness of opinion, and exasperation of feeling, which tarnishes the brightness of society at home. Not that men here have no decided opinions anent matters of political import: such opinions are held, and oftentimes with decision: but with us political opinions are produced by deliberation, not instilled by early prejudice; they are modified by reflection and experience, not stereotyped by dread of the hostile accusation of inconsistency: they are discussed, but with consideration and respect for those who may see things in a different point of view, not with indications of suspicion, or imputations of insincerity. There may be not unfrequently vapid conversation at an Indian dinner-table, or the discussion may too often turn upon purely local or professional subjects, whereby a stranger, who may chance to be present,

is excluded from contributing his share to the general improvement; but still we would prefer this occasional insipidity to the bitterness, discontentedness and suspicion into which even estimable men are betrayed at home, by an undue attachment to political partizanship.

This freedom from political prejudice may be attributed in large measure to the circumstance that all members of each branch of the service, with the exception of some few chaplains, come out to India in early life before they have committed themselves by public acts to the avowal of any political creed. The opinions of fathers and friends heard, and probably adopted at home by the youthful Writer or Cadet, may have some influence in the determination of his independent judgment; but inasmuch as he has not formally avouched his decision by a vote in the national election, or by support on the hustings to some favorite candidate, he still feels unfettered by any pledge, and can remodel his perhaps hastily formed conclusions, without fear of the charge of fickleness or inconsistency.

To the same cause, viz. the ever-recurring influx of youthful members of society, may be referred several of the peculiarities which distinguish the English character in India. Some of these undoubtedly are attended with advantage; others again indicate less favorable symptoms of the health of society. Numbers of young and energetic minds, in the buoyancy of incipient maturity, are, year by year, transplanted to this country, to occupy positions of influence and authority, without the wholesome check which is imposed at home by living within a circle of numerous friends. Those friends have known the frolics of the child, and, it may be, the waywardness of the youth; at home they would continue to be observers and privileged reprovers of any irregularity into which the young man might fall. The various domestic and social ties would be so many links in the chain which bind him within the circle of duty; the watchful eye and interest of familiar friends would form an atmosphere which, if not always agreeable, would frequently be most salutary. Many a capricious and restive mind would feel checked by the consciousness that around him, in all directions, there were stimulants to energy, and repressors of misconduct, in the witnesses of his early years, and the spectators of his manly career. Such are the benefits which alternately quicken and restrain the energies of the rising generation at home.

In this country, however, the young are thrown among strangers, with an almost unrestricted license to adopt whatever

usages may beguile their fancy, and mislead their inexperienced minds. Torn away from the path in which the solicitude of a father's affection has guided their steps, they are at liberty, without rebuke, to mark out for themselves a way to misery, through indolence, or folly, or vice. Without the claims to immediate consideration for the will of others, which a brother's or a sister's pleasure has in times past successfully evoked, they are tempted to resign themselves to selfish inactivity, or selfish amusement. Unsummoned by the smiles of familiar friends to acts of self-denial and benevolence, they must, without a vigorous effort against the temptation, fall into unamiable unconcern of other's welfare, other's feelings, and other's good opinions; and the best emotions of humanity will become chilled by the cold atmosphere diffused in the society of strangers.

In the case of the young Civilian, many of the developments of this evil are repressed by the active employment which is immediately provided for him on his arrival in this country. He must give some diligence to the study of the languages, or all his prospects will be blighted; he must employ a certain number of hours in his office, or dispose of a certain amount of business, or his superiors will be required to make an unfavorable report to the higher authorities. These requirements are admirable supports to those whose natural infirmities may predispose them to indolence or selfish pleasure, and we doubt not that they also operate most favorably in the formation of those habits of diligence and self-devotedness, of which the Civil Service in India furnishes so many noble examples. In the case of the Ensign, on the contrary, the evil too often manifests itself in a variety of ways: the amount of actual duty required from him is insignificant, and of such a kind, that it can be discharged with an infinitesimal power of application. After the hour of morning drill, or morning parade is past, the long day is at his entire disposal, to be frittered away, if he will, in idleness or something worse. Hence the constant resort to the Billiard Table, the excitement of gambling, the never pausing succession of chequers, the frequently renewed, if not deep potation, the daily round of gossip and scandal, the wasted hours of sloth, which notoriously characterize a large portion of the junior officers of the Army.

Our heart has often mourned over this state of things; we have looked "more in sorrow than in anger," upon many a youth naturally amiable and intelligent, who has been thus wasting in folly, the energies of his life's best years, which might have

been cultivated with honor to himself, and with profit to his fellow men. Often have we wished that Government would insist upon such an acquaintance with the languages of the country, to be tested by repeated examinations, as would insure the necessity at least of some portion of daily study. Often have we wished that some discipline of mind and cultivation of taste could be advanced among the junior officers of regiments, by any systematic pursuit, even were it as trifling as the collection of butterflies, or the classified arrangement of any natural curiosity. Often have we wished that the senior officers in regiments, especially those who are married, would each consider himself in loco parentis, and endeavour more earnestly to improve his official connection to some substitution, however feeble, of the influence of friends and relations. These chiefly, we might perhaps without exaggeration, say, these alone, have the power of influencing and moulding the minds and the habits of their Juniors in rank: none others are brought into that close proximity which is essential to the discrimination of character, and to the exercise of a steady and wholesome influence.

To this same fact, the arrival at an early period of life of nearly all the Europeans in India, may be referred another peculiarity which we have generally observed in this country; viz. a want of acquaintance with ecclesiastical regimen, and of regard for Church principles. We here speak exclusively of members of the Church of England, who we believe bear an overwhelming proportion to members of all other religious denominations: we altogether except the members of the church of Rome, the Kirk of Scotland, and of the Free Church, who, as far as we have had an opportunity of observing, are much more zealously attached to the peculiarities of their own respective systems, than members of the Church of England generally are to their's. The latter class, to a large extent, seem not to have any clear idea of the distinctive excellencies and privileges of their own Church: they regard, if not with entire satisfaction, yet with profuse equanimity the labors of dissenters of every name. In many a station which we could name, it is deemed a small thing whether the ordinances of divine appointment be administered by those who have continued "in the Apostle's doctrine and fellowship," or whether they are proffered by those, who, as the Independants, reject the threefold order of the Ministry, or, like the Baptists, exclude all children from the pale of the Church, and from the mercies of the covenant of the Gospel. Provided that prayer be offered, and a sermon preach-

ed, the chapel is resorted to by many, without any consideration whether it be lawful thus far to countenance separation from a branch of Christ's Church acknowledged by them to be scripturally formed, and without any compunction for acquiescing in a system that impeaches either the Church of the sin of Apostacy, or Dissent of the sin of schism. We know of stations, where, even with the advantage of a church establishment, the worshippers, according to the form of the Church of England in the morning, form themselves into the most numerous part of the dissenting congregation in the evening. If the lists appended to reports of Missionary, or other religious works conducted by Dissenters, be examined, it will be found that the largely preponderating number of subscribers consists of Churchmen; and not unfrequently sums are attached to their names in reports belonging to more than one dissenting community, equal in each case to that which they devote to one corresponding Church Institution. We have known, and this especially in Calcutta, dissenting establishments largely supported by Churchmen who refused assistance to some of their own Church Societies, which were languishing for want of funds. Nay, we have even known Church of England Missionaries who preferred to remain in connection with a Conference composed of all classes of Dissenters, rather than join a conference established by clerical brethren of their own Church.

We would not be misunderstood here: we do not wish to revive, in this country, the bitter feud, or the unkindly intercourse which so often obtains in England between Churchmen and Dissenters: so far from this, we express our thankfulness that a more conciliatory and charitable deportment is observed at least in the Mofussil of this Presidency: but we still lament that churchmen are not acquainted sufficiently with the distinctive excellencies of their own ecclesiastical system, and that charity is often strained into latitudinarianism, toleration into approval, by men who think that all differences between Churchmen and Dissenters are trivial: such consider not, that by acknowledging these differences to be trivial, they are cutting away the only plausible plea which the Dissenter can offer for his own vindication, and are thereby adding to the severity with which he is to be censured for protracting his voluntary separation.

In England, our Church principles are developed in an ecclesiastical system which imposes its constraint upon Royalty itself, and, by means of the parochial allotment of territory, works its mighty influence through every intermediate class

of our community, down to the peasant in his hamlet, and to the homeless and suffering tenant of the Hospital. There also the violence with which many political Dissenters have of late years labored for the overthrow of the Church of England, the pertinacity with which as a body they have resisted the effort to accomplish the work of Church Extension, and National Education, the practical inconveniences which are continually found in all divided parishes, seriously obstructing even the discipline of the charity school, and the distribution of eleemosynary funds, these and many kindred disadvantages have called the evils of Dissent into more prominent notice, have demanded an exposure of the unsoundness of its principles, and have thereby served to bring into contrast the apostolical constitution of our own Church. This exhibition of the distinctive and antagonistic principles of Church and Dissent has not been appreciated by those who form the bulk of Indian Society. Before they left their native land, they were too young and inexperienced to weigh well the differences, with which a longer residence in a more mature age would have made them familiar: and since their arrival in India, the incompleteness of the Church system in this land, the greater moderateness of Dissenters, the comparatively small amount of opposition which they offer, and the different direction in which their efforts lie, (being confined almost exclusively to the propagation of the Gospel among the Heathen and Mahomedans,) divest Dissent of much of the inimical, and therefore unfavorable attitude which it assumes at home, and accordingly call forth less attention and attachment to the peculiarities of the Church System.

The next feature of difference from the ordinary state of things at home, which we remarked when we began to look around upon Indian life, was one which must have struck all who have visited this country; viz. the frequent changes of residence which take place. At home domestic life, when once formed, is subject to few mutations. The mansion of the Noble is inhabited by Scions of the same Stock for centuries: the country seat of the English Country Gentleman owns tenants of the same name, and inherits the traditional respect of the same neighbourhood for many generations. The Lawyer, the Physician, the Surgeon, the Soldier whose military career is closed, the Tradesman, the Mechanic, the Laborer, preserve the same domicile, and bequeath to their children the personal regard of their father's friends. To remove from the Town where they became settled in early life, would often be an event as painful as a migration to a dis-

tant soil : where they first won the esteem of their fellow-townsmen, where they laid the foundation of their domestic happiness and social intercourse, there would they spend the evening of life's day, there would they have their ashes repose, embalmed in the affectionate regret of long familiar friends.

But with us in India, it is widely different : our's is a land of change. After the lapse of a few years, a station has changed all its residents ; and one who repairs to a place where he was located but a few short years before, finds all his acquaintance gone. In the Military service, every officer attached to his regiment, in the certainty of removal after three years at the furthest, feels that he is encamped but for a little time, and that soon his tent will whiten a distant plain. The members of the Civil establishment, in the early period of their service, are subjected to changes recurring with equal frequency ; and though when advanced higher up the list, their appointments in office are of longer duration, yet in the expectation of promotion, they are then also expectants of change.

This constant migration to and fro, has its benefits and its drawbacks. Among the former, we may mention, the larger acquaintance with men and manners than can be attained by a more stationary kind of life, and the consequent freedom from little local prejudices which beset a small and fixed society. In England the disadvantage of residing within a permanent circle is diminished by the periodical recourse, in the case of the higher classes, to a town life, and by the various changes placed within reach of the middling classes by the facilities of transit. In this country, where voluntary excursions are rendered difficult by the want or tardiness of the means of intercommunication, and impracticable, except for very brief periods, by the restrictions which the public necessities impose, a permanent location, if general among all the servants of Government, would soon produce effects no less baneful than those which can be traced to frequent transition. The expansive energies of many minds, instead of being directed to a multiplicity of objects of various importance, each contributing in its measure to enlarge experience, would become stunted into a familiarity with a few local interests ; and the streams of friendly affection, now flowing through the many channels prepared for their reception, would soon lose their active and invigorating power, to stagnate within the circumscribed limits of a selfish exclusiveness. "The study of mankind is man." The opportunity to mark the infirmities and excellencies which distinguish the charac-

ters of our fellow-men, is the best opportunity for correcting the one, and perfecting the other, in ourselves. Amid the similarity which pervades the mental constitution of our whole race, there is such infinite variety in the component individuals, that there is not one from whom we may not learn either to avoid some excessive peculiarity, or to imitate some happy and novel combination. When in early life indefensible habits have been contracted, they are often times persisted in from a feeling of reluctance to confess the error, and to reject them in the presence of those before whom they have been adopted, and, perchance, defended. The removal to a distant station affords to a young man the opportunity, desired by himself, of retrenching expences which have diminished his independence, but which, within his own circle, he has not had the moral courage to curtail. Or, a misdirected notion of independence has induced another to reject all public ordinances of religion, and in the society which have heard his boast that he never has darkened the door of a church since he came to India, and never will, he is ashamed to retract his ill-considered determination. Change of station for him effects that which conscience had power to bid, but not to enforce. The Assistant, who by hastiness of judgment, or petulance of manners, has come into collision with the Magistrate or Commissioner, may on receiving charge of office in some other station, renew with acquired prudence the zeal which had been deprived of its energy by the defeat he sustained in the contest with his official superior. Innumerable advantages similar to these might without difficulty be traced to the present system of mutation which prevails in the Society of the English in India.

But as we said, there are also disadvantages : and these are neither few nor trivial, affecting the mental and spiritual condition of the community. We will first allude to the bar which constant change of residence puts upon the cultivation of taste, and the furniture of the mind. Every one, on his first arrival in the Mofussil, is immediately struck by the contrast between the universal neatness of an English domicile, and the irregularity and disorder of an Indian bungalow. In England the boundary of every residence is accurately marked, either by the solidity of a stone wall, or the well trained thorny fence, or the wooden palisade. The grounds are laid out with scrupulous exactness, and with such practical skill, that the spectator is deluded into the pleasing fancy, that the whole estate is but an elegant garden, surrounded by a luxuriant shrubbery. The beds are set out with exquisite taste,

fringed with a turfy margin, and variegated by colours, which though arranged by art, are made to appear the loveliest combinations of nature. The unsightly stable and coach-house, and other various out-offices, required rather for convenience than for elegance, are skillfully concealed from view by yon spreading foliage: nothing meets the eye but symmetry and beauty. This is the order of a country-house, nay, even of the country cottage.

But in India how different: as we come into a station, we drive through an everlasting avenue of mud walls, designed to preserve from depredation the residence of our Indian Gentry, but which object, owing to their dilapidation, they have long ceased to effect. We enter within the compound, between two shattered and defaced pilasters, which were constructed seemingly for the purpose of keeping up in memory, what might otherwise be forgotten, that a well-constructed pair of folding gates might be a useful and ornamental entrance. As we pass these gateless posts of masonry, a dry, arid, unlevel, irregular expanse stretches itself out before the visitor: a few stunted excrescences issuing from the iron ground, seem to raise their heads in mockery of the lovely turf which ornaments our lawns at home. There is one road levelled to admit the approach of a carriage to the house, but it is either formed of the native earth, or overlaid with kankar; no gravel, or such like pebble, gives an elegance to its surface. Besides this road, there are some score of irregular intersecting foot-paths, trodden out by servants' feet in every direction, as if in imitation of the disfigured paper, on which the little urchin of three years old laboriously scrawls, with the first pencil that his father puts in his tiny hand. Then there are the hideous godowns, cookrooms, stables, servants' hovels: but they surely, an English friend at home would say, are at least disposed in retiring propriety, as far as may be from view, behind the mansion or the bungalow. No! there they are in front, generally the most prominent objects on the whole estate: built at the very entrance, or stretching their length along one entire side of the compound, inviting the attention of the visitor, as he drives along, to their hideous roofs of broken pentiles, or to their unsightly encasement of tumbling-down mud. And the garden: where is that? none is to be seen: is there none? Oh yes! yonder, some furlong off: or at least so distant, that in the weariness of a hot season, the mistress of the house is unable to stroll so far as to search for one budding rose, which may still survive the scorching sun.

And the house or the bungalow, what of that? there are the steps at the entrance covered with servants' shoes; and the verandahs, they are clogged with gram boxes, packing cases, harness stands, one or two old saddles, and a few miscellaneous articles, which, when all is in order, are stowed away into those empty beer chests. But the inside of the bungalow, what is that like? We must not attempt to draw the picture; if we were to give a faithful and graphic description, half the residents in India, if they were to read these lines, would accuse us of impertinent personalities, and would each conjecture that we were sketching the arrangements of their own domiciles.

Some stations certainly are kept in better order, and even in the worst there may be found some few places of residence free from these disfigurements, and indicating a better taste. But the bulk of Indian stations and of Indian bungalows are such as we have described them: in the case of many, our picture is no caricature. There is an almost universal want of elegance, neatness of arrangement, and order. And why is this? Simply because the Gentry of India are a wandering race, and have no permanent habitation: they have no local interests: they are here to-day, they may be gone to-morrow; they *must* leave *soon*. They have no sufficient stimulus to induce them to make the outlay necessary for beautifying their abodes. They have no prospect of sitting under the shade of the stately avenue, or of walking amid the bushy shrubbery, which they might plant. Still less prospect is there that their offspring will be regaled by the fruit of trees advanced by their pains and money to a higher state of cultivation. Men in India cannot look forward to the settlement of their posterity in a place which they have improved, but only to a succession of wanderers, who will be, equally with themselves, uninterested in the locality; and concerning whom they are of the same mind with the senator who sagaciously discovered, that posterity had done nothing for him, and magnanimously drew the conclusion, that he was therefore to do nothing for posterity. Seriously however, we must confess that the constant mutations of Indian Society very much obstruct the development of the resources of this country, and painfully vitiate the taste of its European residents.

We said moreover that the furniture of the mind suffers loss from this state of change, and we now proceed to give a few evidences of the fact. On becoming an inmate of an Indian gentleman's house, never, or but once in the circuit of

a hundred stations, does one hear of such an apartment as "The Library," nor much more frequently is "The Study" mentioned. "Papa's room," that is, the room where he smokes his evening cheroot; or, "My husband's dressing room," that is, the place appropriated not only to the duties of the toilet, but to all the varied purposes of the master of the house, are most faithfully set apart and consecrated in every domicile: but Library there is none; Study there is none. A few Scrap-books and Annuals are lying on the drawing-room table, a small collection of Moralists and Poets are deposited in the book case to be the recipients of dust; and perhaps in the miscellaneous sanctum before mentioned there may be from fifty to a hundred volumes upon odd subjects, including a Treatise on the British Constitution, and a code of directions for the treatment of a Horse. But this completes the Library too frequently. Rarely are such things as Paintings, or Water-color drawings, to be seen. In the house of a Civilian of the higher grade, you may perhaps find some handsomely framed Prints; but with these, even he is content: not so much as a copy of a Madonna of Raphael, or of an antique Laocoon; no, not a plaster of Paris model of the Parthenon is found, to indicate attachment to the works of art. It is not that our Indian Gentry are unable to appreciate beauty, or to estimate the beneficial influence it wields over the feelings, the manners, and even the morals of men, that they are thus neglectful of the sources of elegance and taste, which similar incomes at home, would be made sufficient to supply: it is this apprehension of change, that broods like an incubus upon the imagination of the resident in India. The necessity of frequent transport by crazy boats, renders it impossible for him to keep paintings, statuary, or such like decorations, in a state of good preservation. The same cause which prevents the Civilian with his ample allowances from giving completion to his desires for the higher works of art, operates in combination with others, to prevent any valuable collection of books by the military officer. He is required to hold himself in constant readiness to march: what can he do with a thousand volumes? While he is engaged in storming Ghuznee, or in chastising the Sikhs, his abandoned books would become the prey of the white-ant, and he therefore contents himself with as few as he possibly can. Thus it is that a large class of men of good birth, of liberal education, with minds disciplined by early training, and rendered susceptible of pleasure in mental cultivation, are doomed to a state of perpetual literary destitution.

We are unable to prosecute this subject at present: the space prescribed to us is already occupied: on an early occasion, we shall resume the sketch which has been somewhat abruptly broken off, and again presume upon our reader's indulgence, while we record our impressions of the Peculiarities of Society in India.

Y.

STANZAS.

ΥΠΕΡ ΤΗΝ ΑΡΙΣΤΕΙΑΝ.

To me the first of joys were Health ;
 The next to know that Beauty crowned me ,
 The third a fair and honest Wealth ;
 The fourth to have my Friends around me.

But I am worn, and sick, and lorn ;
 And view'd by all with scorn or sorrow
 I have nor bed, nor board, nor bread ;
 Nor one to bid my grief ' Good-morrow

A life of sickness—why, 'tis Death.
 Beauty i'th' far Blest Isles shall bloom ,
 The breadless, what avails his breath ?
 The friendless *has* a friend—the Tomb.

J. F.

London, 1840.

II.

NOTES ON THEOLOGICAL SUBJECTS.

I.—ON THE PROPER STUDY AND EXPOSITION OF SCRIPTURE.

THE main use and end of the study of Holy Scripture is undoubtedly the acquisition of a sound knowledge, and a firm belief of those great truths on which the eternal interests of mankind depend. Such an acquaintance with Scripture is happily within the reach of the illiterate as well as the learned. In this sense, he who runs may read. Such a general knowledge of the Bible ought not, however, on many accounts, to satisfy those who have the capacity and the opportunities for its more minute and accurate study. The human mind is so formed, that it cannot be always dwelling on the contemplation of a few great principles, without losing its fresh and vivid sense of their grandeur and importance. Further, even if our mental constitution did not lead us to the consideration of the particular applications and results of great truths, our natural and social necessities and relations would compel every consistent believer in those truths to follow them out into their natural consequences. But we find that this very application of the doctrines of Scripture to the endlessly varied circumstances and exigencies of human life has already been made for us in the Scriptures themselves. And it therefore becomes the duty of every submissive believer in the supreme authority of those sacred writings, to study with adequate diligence the instructions which they convey, with reference to the particular circumstances of those persons to whom they were primarily addressed; with the double view of ascertaining *first*, what the real and original tendency and import of the several precepts was, and *secondly*, what lessons those precepts are intended to convey to ourselves,* very differently circumstanced, it may be, from the persons primarily addressed by our Lord or His apostles.

There are various circumstances which contribute to the want of an accurate and intelligent acquaintance with scripture on the part of ordinary readers, however pious and well-disposed. *First*: Familiarity with the language of scripture from childhood is the occasion of the mind's receiving a weaker

* See Dr. Arnold's Life and Correspondence. Vol. II. p. 164. 18th Edition.

impression of many of the ideas which that language conveys, or even of its passing over many phrases, or clauses, without attaching to them any very distinct meaning at all. A person who was reading the scriptures for the first time, however he might be in other respects incapable of entering into their bearing and import, would doubtless find his attention arrested by every sentence and every clause, and would feel himself compelled to attempt at least to attach to every part a distinct sense; while the old and familiar reader has, on the contrary, to make an effort to attach to each successive portion of what he is perusing, its proper significance. The effects of this familiarity can only be overcome by a vigilant concentration of the mind on what is being read. The use of the Greek Testament is also on every account to be recommended to those who read Greek. *Second*: Ignorance of the peculiar circumstances of the persons primarily addressed in the various books of the New Testament, and the difficulty of exactly appreciating and vividly conceiving those points in which their circumstances differed from our's, is another bar to the just understanding of the contents of those books. The means of lessening this difficulty is obviously the study of the best writers on the state of the world, heathen, Jewish and Christian, when Christianity was promulgated. *Third*: The intrinsic difficulty and obscurity of many parts of the Bible, especially the prophecies and the apostolical Epistles, is of itself a serious obstacle in the way of ordinary readers.

Fourth: These difficulties are left to operate in nearly their full force by the practice of most clergymen to confine themselves to one method of public instruction; i. e. that by sermons, or essays on particular texts, in which the text is often the sole subject of consideration, while the context is either left uninterpreted, or regarded only in its confined and limited bearing on the selected text. It is not of course meant that sermons are not an essential mode of Christian instruction; but only that if the preacher confines himself to this method, his auditors are deprived of the assistance which he might render them by varying his sermons with lectures, or consecutive expositions of books of Scripture, shewing the primary purport, and the connexion, of the several passages, and the conclusions and lessons to be drawn from each; intermingled with all that information, derived from extraneous sources, in regard to the state of the Jews, and of the primitive Christian Church, which is requisite for the elucidation of several books. There can be no doubt that such

lectures, well executed, would prove very interesting to the auditors, and, as Dr. Paley (quoted by Mr. Gresley in his *Eccelesiastes Anglicanus*) remarks, might draw many persons to the afternoon or evening service, who now quiet their consciences by one attendance at church.* It is true that the composition of such expositions of Scripture might be found more difficult, and would undoubtedly require more study than sermons: but this should be no sufficient objection in the view of a conscientious and adequately instructed clergyman, whose pride and glory it ought to be to discover for himself, and exhibit to others, the genuine mind of the Divine Spirit in every particular in which it is revealed in those sacred, and, (when intelligently read,) in every sense most interesting books, of which he is the appointed expounder.

Such study of the Scriptures has hitherto been but indifferently pursued among ourselves; and for a time it was so conducted abroad, as to render it not unnatural for every reverential student of the Bible to eschew the writings of the long prevalent school of continental divines. A sounder and more devout school of theologians has however of late sprung up in Germany; and the writings of Hengstenberg, Tholuck, Lücke, Olshausen and others should be resorted to by all who desire (as all highly educated persons should desire) precision and depth in the interpretation of Scripture. No doubt there is something in the mode of thinking of German writers with which the British mind does not thoroughly sympathize: but until a school of English divines does arise, who shall emulate in some degree the best writers of Germany, it is next to impossible for the unprejudiced and intelligent student of theology to dispense with foreign aid.†

* "Let a minister but fairly try the experiment, of not confining himself, as many do, to mere general exhortations to religion and virtue, but patiently and assiduously *lecturing* his people, and drawing them gradually to take an interest in the *explanation* of each part of Scripture; and after persevering in this for some years, he will find the minds of the less educated classes much less barren than perhaps he now finds them." — Scripture Revelations of a Future State, Preface, p. vi.

† Clark's Biblical Cabinet and his Foreign Theological library contain, or will contain, translations of some of the most valuable recent Commentaries in the German language. Dr. Kitto's new "Journal of Sacred Literature" will, it is hoped, give an impulse to accurate Biblical criticism in Britain. The last No. (the 4th) of this Journal reviews an important work by Dr. Samuel Davidson, entitled "An Introduction to the New Testament, containing an examination of the most important questions relating to the authority, interpretation and integrity of the canonical books of Scripture, with reference to the latest enquiries."

Independent of the great revelations which Scripture makes on the character and government of God, and the destiny of man, the extreme and varied interest of the lessons it conveys in regard to the manifold exigencies of human life and conduct, is seldom duly appreciated. It shows us how our Lord and His Apostles acted, and directed their followers to act, in their relations with the Jews, the adherents of God's ancient dispensation, and with heathens; the prudence, the forbearance, the conciliation with which even those who were "without" were to be sought and won over to the cause of Christ;—the tolerance, the charity, the self-denial, and the abstinence from lawful gratifications, with which the superstitions and scruples of weak converts were to be borne by the well-instructed brother, conscious all the while of his unrestricted Christian liberty;—the patience with which the then-existing evils of society, the tyranny of corrupt rulers, and even the degrading condition of slavery were to be endured, while the slave was yet instructed that if he could acquire the nobler condition of freedom, he should "use it rather;"—and the high standard of self-denial and undistracted devotion to Christ's service, which in that age of trial and persecution was recommended to the more noble-minded converts, while those who could not disentangle themselves from the closer bonds of family relationship, were informed that such ties were perfectly consistent with their Christian calling. These, and similar precepts free from all scrupulosity and fanaticism, touch upon and solve some of the nicest and most difficult problems in morals. All persons, therefore, who duly reflect on their manifold duties to God, to others, and to themselves, and who feel (as all persons so reflecting, must feel) the want of a sure guide amid the doubts and difficulties which beset their path, should study with the liveliest interest, and in an enlightened spirit, those principles of action which are expounded in the teaching, and illustrated in the conduct of our Lord and His Apostles.

II.—ON THE REPRESENTATION OF FUTURE BLESSEDNESS.

The attempt appears to be seldom made to exhibit the blessedness of Heaven in such a light as to make it an object of interest to those who have not already begun to desire it. In celebrating the glories of futurity, the preacher for the most part confines himself to the expressions of Scripture, or to vague generalities derived from those expressions. The revelations of the Bible must of course form the founda-

tion of all our certain knowledge of the world to come. There are nevertheless many conclusions implied in the language of Scripture,* or fairly deducible from the constitution of our nature in regard to it's future destinies, which are seldom properly brought out; and there is much, indeed distinctly taught in God's word, which is not duly unfolded. Thus the natural and inherent longing of the human soul after glory and honour (when glory and honour are derived from their true source, and assigned by their rightful Arbitrator,†) is recognized as a legitimate aspiration which shall receive it's adequate fulfilment in "eternal life."

In proof of this, the following passages may be cited:—(God will render) "to them, who by patient continuance in well-doing, seek for glory, honor, and immortality, eternal life." Romans ii. 7. "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will award to me in that day." 2 Timothy iv. 8. "It" (the resurrection of the dead) "is sown in *dishonour*, it is raised in *glory*." 1 Cor. xv. 43. So too our natural aspirations after wisdom and the completeness of manly understanding, receive the divine sanction of Scripture both as regards this world and the world to come. "I desire you to be *wise* as regards what is good, but simple as regards what is evil." Rom. xvi. 19. "Brethren, be not children in understanding; yet in malice be infantine, but in understanding be mature." 1 Cor. xiv. 20. "Howbeit, we speak *wisdom* among them that are perfect." 1 Cor. ii. 6. "When that which is perfect is come, then imperfection shall be done away. Now we see through a lattice dimly, but then we shall behold face to face: Now I know in part, but then shall I know even as I am known." 1 Cor. xiii. 10, 12. Whatever may be thought of such passages as that in St. Matthew, xix. 28, "Ye shall sit on twelve thrones, judging the twelve tribes of Israel; (which *may* only signify the spiritual distinc-

* This, and much more which is urged in the course of this paper, has already been much better said in Archbishop Whately's work, "*A View of the Scripture Revelations concerning a future State*," from which some extracts will be subjoined.

† But still I am inclined to think that more is revealed to us on this subject than many persons suppose;—so far at least, revealed, that reason aided by Scripture may attain, if not certainty, yet strong probability on many points concerning which some men think it vain to enquire. And views, I think, both clearer and more pleasing than some people entertain, respecting the state of the blest may thus be gained, without indulging in any presumptuous speculations." Lecture x. p. 243.

† See Bp. Butler's Sermons on the Love of God.

tion to be enjoyed in this life by the Apostles as founders of the Christian Church ; (or of that in 1 Corinth. vi. 2, 3. " Know ye not that the Saints shall judge the world ? " " Know ye not that we shall judge angels ? " (which Dr. Burton *in loco* would interpret " of some privilege reserved for Christians hereafter, the nature of which we do not now clearly understand ") ; it is evident from the passages already cited, and from others which might be quoted, that the Gospel sanctions the action of all the essential principles of our nature in their proper sphere and subordination, in our present earthly state, and authorizes us to infer that all our higher principles shall receive their due development and scope in the world to come. Indeed, it were contrary to all reason and analogy to imagine that our essential nature should ever be changed. It cannot be altered in another life, but by being purified, exalted, and perfected.*

* " If we look on the brightest and purest spots of human nature and human life, as it is here, we may be led to form, I think, no unreasonable conjectures as to some things that will be hereafter. For, we should remember, that both worlds are the work of the same author ; this present world of trial, and the eternal world. " " All that is suitable to this world alone, will be removed from that other ; what is evil will be taken away ; what is imperfect will be made complete :—what is good will be extended and exalted :—but there is no reason to suppose that any further change will be made than is *necessary* to qualify the faithful for that improved state ;—that their human nature will be altered, any further than it *wants* altering ; and its dispositions and whole constitution unnecessarily reversed. " Scripture Revelations, &c. Lect. x. p. 243—4. " It is not indeed expressly asserted, but seems rather to be supposed and implied, in the expressions and thoughts of most persons on this subject, that the heavenly life will be one of *inactivity*, and perfectly *stationary* ;—that there will be nothing to be done ;—nothing to be learnt,—no *advances* to be made ;—nothing to be *hoped* for,—nothing to *look forward to*, except a continuance in the very state in which the blest will be placed at once. Now this also is far from being an alluring view, to minds constituted as our's are. " The ideas of *change*, *hope*,—*progress*, *improvement*,—*acquisition*,—*action*,—are so intimately connected with all our conceptions of happiness,—so interwoven with the very thought of all enjoyment,—that it is next to impossible for us to separate them, " p. 248. " That the blest in the next world will not be changed in these respects (the desire of some kind of *employment*,—the desire of *improvement* and advancement of some kind or other,—and among the rest, the desire of advancement in the acquisition of knowledge) this alone I think, affords a strong presumption :—*that there is no need* they should. These propensities are by no means evils or faults or weaknesses of our nature ; therefore there is no reason that the purification, and perfection, and exaltation of our nature should extinguish them, " p. 260—1. " Is it then likely that all this advancement should be totally stopped,—that all this activity should be quenched,—that all these dispositions should be changed,—in a glorified state ? " "

To show that such is the case, should be one of the aims of religious teaching. Men cannot look forward with hope and desire, to anything which they do not perceive to have some resemblance or analogy to those objects from which they derive their present happiness. It is true that no one can contemplate futurity with real hope and satisfaction, in whose heart the love of God has not yet taken root; and that so soon as God has decidedly become the chief object of the soul's affection, that world to come in which alone he can be perfectly served and glorified, will also become inevitably an object of earnest desire.* Still a just representation of the nature of heavenly blessedness might kindle the desire for it even in those whose minds have hitherto been dead to the impressions of piety, and so awaken their religious life. Educated persons especially would appear to be open to beneficial influence in this way. They might be led to see that those powers which have found a fitting, though inadequate employment, in the pursuits of literature or science, shall all obtain their full and perfect scope in the world to come: that there the affections, the imagination, the reason, the sense of the sublime, the admiration of all that is lofty and fair, shall be called into exercise, by an infinite variety of the noblest objects. Those who love to investigate the physical laws by which the world of matter is governed, might be led to reflect how much ampler a revelation of the constitution and harmony of the universe their expanded faculties will be able to grasp hereafter, if they are "thought worthy to obtain that world, and the resurrection from the dead." Those who now delight in contemplating the beauty and glory of external nature, might be taught to anticipate a brighter and more sublime magnificence in the Christian paradise;—

"All that is most beautiful imaged there
In happier beauty; more pellucid streams,
An ampler ether, a diviner air,
And fields invested with purpureal gleams;
Climes which the sun who sheds the brightest day,
Earth knows, is all unworthy to survey."†

* Those who derive their happiness from the pure exercise of the domestic affections, might be encouraged to in-

* The love of God itself also might, it is conceived, be promoted by dwelling upon the identity or intimate resemblance in kind between the divine attributes, and all that we love and admire in human excellence; the former being shown to be the glorious and uncreated archetype of the latter.

† Wordsworth—*Laodamia*.

dulge the hope of re-union in their heavenly home, with those most dear to them, retaining there, we may suppose, all that is unblameable in their old characters, yet transformed into "the image of the heavenly," and thus become, in their degree, perfectly worthy objects of love and admiration.* Those again who delight to study the history of past, or to watch the course of present, events; to trace the rise and fall of empires, the advance of civilization, the development and action of the great principles which affect the welfare of mankind;—who love to observe the varieties of individual and national character, and to dwell on the renowned and heroic deeds, the master-works of art, and the noble productions of genius, in which the virtues and powers of humanity have been manifested;—such students of history might be instructed reverently to hope, that in the world to come, a course of events yet more interesting and august shall rivet their attention; that the history of God's administration, and of the acts of created beings in this and other worlds shall be more distinctly unfolded; that the deeds of personages yet more illustrious than the greatest of this earth, and acting on a wider theatre, shall be displayed before their eyes;—that there the contemplation, and the sublime interest of the past and of the present shall be attended with unalloyed satisfaction; that there intellectual creations, even of finite minds, magnificent beyond the range of our present conception, shall call forth unbounded admiration;† while

* "I am convinced, on the contrary, that the extension and perfection of friendship will constitute great part of the future happiness of the blest. Many have lived in various and distant ages and countries who have been in their characters, **** in the agreement of their tastes and suitableness of dispositions,—perfectly adapted for friendship with each other, but who of course could never meet in this world." "The highest enjoyment doubtless to the blest, will be the personal knowledge of their great and beloved Master; yet I cannot but think that some part of their happiness will consist in an intimate knowledge of the greatest of his followers also; and of those of them in particular, whose peculiar qualities are, to each, the most peculiarly attractive." "I see no reason again, why those who *have been* dearest friends on earth, should not, when admitted to that happy state, continue to be so, with full knowledge and recollection of their former friendship. If a man is still to continue (as there is every reason to suppose) a social being, and *capable* of friendship, it seems contrary to all probability that he should cast off or forget his former friends, who are partakers with him of the like exaltation." Scripture Revelations, &c. p.p. 254, 5, 6.

† Spake of heroic arts in graver mood
Revived, with finer harmony pursued.—*LAODAMIA*.

the glorious manifestations of the Divine Mind, here seen "through a glass darkly," but there more plainly witnessed, shall fill their souls with wonder and exultation. They whose powers are heavily tasked by duties and responsibilities which they are struggling worthily to fulfil, might be taught that in heaven the care-worn shall find rest :—

" No fears to beat away, no strife to heal ;
The past unsighed for, and the future sure ;"

not in an indolent repose, but in a sphere of action, suited to the vigour of their renovated powers. There all shall find perpetual employment for an unwearying and ever-buoyant activity ; adequate exercise for all faculties ; the fulfilment of all aspirations. In using illustrations of this nature, we build upon something already known and experienced : we graft upon already existing ideas and feelings ; we shew that the future blessedness to the pursuit of which we invite others, is analogous to something which they already possess and value ; and by this means we may aid them in appreciating the attractions of that which we seek to recommend.

III.

ON THE NYĀYA SYSTEM OF PHILOSOPHY, AND THE CORRESPONDENCE OF ITS DIVISIONS WITH THOSE OF MODERN SCIENCE.

PROBABLY no one of our readers requires to be told, that the three leading schools of Indian philosophy are the *Vedānta*, the *Sāṅkhya*, and the *Nyāya*. The first is an attempt to deduce a philosophical theory of the universe from the doctrines of the *Vedas*. Its conclusion is, the non-existence of anything besides God. The second is an attempt to account for the universe without the supposition of Deity at all. It keeps up for a long time a not very definite antithesis between Soul and Nature, and ends in a way which tasks all the ingenuity of its advocates to avoid the conclusion that the author of the system believed in the existence of neither the one nor the other. The third is not so mystical as the *Vedānta*, nor so fanciful as the *Sāṅkhya*; and, though mystical and fanciful enough, yet possesses a scientific character. This, we think, may be turned to useful account; and, with the view of showing how, we have proposed here to attempt to determine what correspondence may exist between its divisions and those of modern Science. Incidentally, we shall have occasion to vindicate the Hindú syllogism from some undeserved reproach, and also to decline for it some undeserved commendation.

One undeserved reproach that the whole system has met with, originated, we think, in the practice of calling the *Nyāya* the "Hindú logic," under which character it cannot but be regarded as meddling with a great variety of irrelevant matters. But, if we bear in mind that it is an attempt to account for the universe, we must be aware that nothing whatever can lie beyond the province of which it legitimately takes cognizance. The word *nyāya*, signifying "propriety, fitness, good government," is derived from a verb signifying, "to go," combined with a preposition signifying "in." We are not prepared to decide how far this ("going in" a right way) may answer to the *μεθοδος* of the Greek; but we entertain no doubt that the proper way in which to regard the *Nyāya*, is in the light of what Harris calls, a "Philosophical Arrangement." It is an attempt to treat "de omnibus rebus," or "de omni scibili," in some such well-ordered fashion as Cole-

ridge inculcates the value of in his dissertation on "Method," prefixed to the *Encyclopedia Metropolitana*, the compilation of which his suggestion led to.

For information respecting the writers on the *Nyāya*, and other particulars not bearing upon our present design, the reader can consult Mr. Colebrooke's celebrated discourse published in the Transactions of the Royal Asiatic Society, vol. i. p. 92—118, and re-published in the first volume of his "Miscellaneous Essays." The founder of the system, the inspired sage *Gautama*, left a collection of succinct aphorisms in five books. With the intention, apparently, rather of supplying what was incomplete in this exposition, than of disputing it, *Kanāda* put forth another collection of similar aphorisms.—It is with *Kanāda's* arrangement chiefly that we are at present concerned.—In Bengal, we believe the student usually makes his first acquaintance with *Kanāda's* views in the pages of the *Bhāshā-parichheda*, a work of *Viswanātha Panchānana Bhatta*; which, along with its commentary, the *Siddhānta-muktāvali* of the same author, was published in Calcutta, under the authority of the Committee of Public Instruction, with the somewhat inappropriate English title of "An Elementary treatise on the terms of Logic."—A simpler compendium is the *Tarka-sangraha* of *Anna Bhatta*, which contains nearly all that we shall have occasion to refer to at present.

Our author begins with an enumeration of the Categories, or most general heads, under one or other of which every name current in the world is capable of being classed. These are enumerated as follows:—"Substance (*dravya*), Quality (*guna*), Action (*karma*), Community (*sāmānya*), Difference (*viśeṣa*), Intimate or material Relation (*saṃvāya*), and Non-existence (*abhāva*)." These seven our text-book designates by the term *padārtha*, which, in ordinary language, means "a thing." We shall not stay to enquire at present how far this popular application of the word may have served to give the system an appearance of being more decidedly Realistic than in fact it is. Neither shall we stay to enquire whether *Kanāda's* Categories exhaust the matter of nomenclature, or whether they sub-divide it in the most unexceptionable fashion. These are enquiries to which we may address ourselves some other time, but they are beside the business in hand. We ourselves, though we doubt whether the pundits will agree with us, take the term *padārtha* to have been used by *Kanāda* in its etymological sense (*padasya artha*) to signify "that which is meant by a word;" and of course the

meaning of every word that is a common term must be comprised under one or other of the categories which constitute a correct division of Names.

The first of the Categories, viz. Substance, is sub-divided into the nine following; viz. "Earth, Water, Light, Air, Ether, Time, Space, Soul, and Mind." Before sub-dividing these further, our text-book proceeds to sub-divide the second category, viz. Quality, of which there are reckoned twenty-four species; viz. "Colour, savour, odour, feel, number, quantity, individuality, conjunction, disjunction, priority, posteriority, gravity, fluidity, viscosity, sound, intelligence, pleasure, pain, desire, aversion, volition, virtue, vice, and faculty." The third category viz. Action, is sub-divided into "Casting upward, casting downward, contraction, dilatation, and going on." The fourth category, viz. Community, is divided into "the higher and the lower." These bear to each other the relation of genus and species. The Differences, which make up the fifth category, are stated to be endless. The sixth category, or Intimate Relation, such as that between a jar and the clay of which it is formed, is of only one kind. The last category, Non-existence, is split into four kinds, viz. antecedent non-existence (or the state of anything before it began to be); emergent non-existence (or the state of anything after it has ceased to be); absolute non-existence; and mutual non-existence, or difference.

Having thus advanced a step in the sub-division of each category, our text-book reverts to the first of them, and proceeds to sub-divide Earth. This is stated to be of two kinds, "Eternal, and Transient—Eternal in the form of Atoms, Transient in the form of Products." The same sub-division is made of Water, Light, and Air. Taking these together, we arrive here at one of the points beyond which the Hindú mind has not satisfactorily advanced. The division of matter into Atom and Mass, provided nothing be assumed in regard to atoms that has not been fairly established, is a convenient one; and the division corresponds with the modern division of physical science into the Chemical and the non-Chemical. This, then, we note as the first point in the system at which we can distinctly and intelligibly acquaint the learned Hindú with one of our own marked scientific divisions. Matter, not in the form of atoms, is sub-divided into "organized body, organ of sense, and inorganic mass." As regards the fanciful notion that the organs of sense are formed of the matter of the supposed elements, the reader can consult Professor H. H. Wilson's edition of the *Sánkhya Káriká*, p. 122. Of organized bodies we

must necessarily ignore those which, to complete the system, the *Nyāya*, like Paracelsus, feigns the existence of—fiery in the solar realms—aqueous in those of Neptune—and aerial in the shape of goblins. But we agree with the Hindús that, animals and plants have organized bodies, the difference between the two being in general sufficiently well marked by their own criterion, the presence or absence of the power of locomotion. Here then, in the *Nyāya* arrangement, is the place for Zoology and Botany, descriptive, anatomical, and physiological. Again, when the unorganized products of matter are spoken of, we come to the consideration of the globe itself, which may be considered superficially, substantially, or as a unit in a larger system. Here then we place Geography, Geology, and Astronomy.—Leaving Ether as we find it, and passing over Time and Space, which metaphysicians in general are puzzled whether to regard as mere fictitious non-entities, or as the only entities in their own right,—seeing that this “*par nobile fratrum*” must necessarily remain even were all else to be annihilated, we come to Soul, which our text-book defines as “the receptacle of knowledge.” This is divided into two—God, the Supreme Soul, unconnected with pain or pleasure; and the soul of living creatures, of which there is one to each body, distinct and eternal.—Here we may place Theology, and also Mental Philosophy, for the next topic that presents itself is the Mind, which our text-book regards as the “organ of the soul.”—Into the pertinency of the definition we are not now going to enquire.

Our text-book, having disposed, for the present, of the category of Substance, now reverts to that of Quality. Of the qualities, those cognizable by the senses, and considered as phenomena existing only in as much as they are perceived, can be best disposed of when the senses themselves are under consideration. Considered objectively as the causes, in posse, of phenomena, they come under another division—that of Motion or Action, where we place Mechanics in its widest acceptance.

The citation of the Qualities of Number and Quantity, fixes, in the system, the place of the corresponding sciences, on which we need not dwell.

As the objective qualities (or causes of sensation), Colour &c., belong to the division of Motion, so the qualities of Intel- ligence, Memory and the like, must be remitted to the division in which we placed Mental Philosophy; and from that

division would branch out the department of Ethics, private and public, occupying itself about the qualities "Volition, Virtue, Vice," &c.

Under the head of Intelligence our text-book treats of Cause and Effect, in terms directly answering to those of Aristotle, and of course readily resolvable into the simpler language of modern philosophy. Under the same head it treats largely of Inference, which, as we have already remarked, appears to have been too generally regarded as the only province with which the *Nyāya* was legitimately concerned.

Deduction (*anumāna*) is defined as the efficient cause of an inference or conclusion (*anumiti*). "An inference (*anumiti*)," our text-book goes on to say, "is knowledge produced from a logical datum (*parāmaś'a*). The logical datum consists of the knowledge of a general principle combined with the knowledge that the case in question is one to which it is applicable (*vyūpti-visishta-pakshadharmatā-jnyāna*.) For example, the knowledge that 'This hill is characterized by invariably-fire-attended smoke' is a logical datum, the knowledge produced from which, viz. that 'The hill is fiery,' is an inference."

Now, in this form of the syllogism (which we do not find alluded to in Mr. Colebrooke's essay,) there is neither more nor less than there is in the Aristotelic syllogism. The wonder would have been if there had. The first formal difference observable, is the wrapping up of the premises in one logical datum. The reason for preferring to regard these as two inseparable members of a single statement appears to be this, that it is only when simultaneously present to the mind, that the premises suggest the inference; and this simultaneousness of cognizance is secured by combining the two assertions in a period, or sentence, of which the whole becomes intelligible only when the last word in it has been uttered. It might appear that such a form of statement is not the most convenient for enabling an objector to declare which part of it his objection applies to:—but this, were it granted, does not matter—for we shall find that the *Naiyāyikas* have another way of arranging their argument, when it is to be brought under the consideration of another person. If we separate the two members of the logical datum in the example above cited, we obtain the following:—

"Whatever smokes is fiery :

The hill smokes :

Therefore the hill is fiery."

Another formal difference that requires to be noticed is the fact, that whilst the European logic employs a phraseology founded on classification, the *Nyáya*, in testing the validity of an argument, operates by means of the terms on which a classification would be based. The former infers that "Kings are mortal," because kings are men—a class of beings who are mortal. The latter arrives at the same inference by means of the consideration that mortality is inherent in humanity, and humanity in kings. We shall not here enquire how far the habitual employment of abstract terms as the foundations of all truth, may help to foster Realistic notions. What we wish to impress in regard to this is, the necessity (if both parties wish to understand each other) of acquiring readiness and dexterity in transforming the one phraseology into the other,—for, a person habituated to the one form, finds the other at first both repulsive and perplexing, because the rules which he has previously been accustomed to trust to, do not apply directly to the form of expression propounded, and are of no use to him till he has got the matter into the shape in which it might have been advantageously presented to him at the outset. The European logician will have no difficulty in bringing to the test of his own rules a statement presented to him in any intelligible shape by a pandit or any one else, but he will place a needless obstacle in the way of his own argument, if he leaves to a pandit the task of doing the same thing for himself.

Here then is the place, in the *Nyáya* system, to be allotted to Deductive Logic, and also to the process of Induction, which is indicated, in the above-quoted definition of the logical datum, by the term *vyápti*, a term importing the invariable attendance of a given property on its ascertained sign.

In regard to the import of a proposition which the logic of Europe calls a Universal Affirmative, such as "All men are mortal," the *Naiyáyika* would say that there is pervading inherence (*vyápti*) of mortality in humanity—and he would state the proposition thus:—"Where there is humanity, there is mortality." In elucidation of two other terms connected with the important question of *vyápti-nischaय*, (or the "ascertainment of pervading inherence" as we would propose to render the term Induction,) we may remark that, in a Universal Affirmative, the predicate, or major term, connotes the "pervader" (*vyápakā*) or invariable concomitant of the characteristic connoted by the subject, or minor term, which is "pervaded" (*vyápya*) by it. The term *paksha*, quoted a

little way back, means the subject, or minor term, of the conclusion; and the compound word of which it forms a part, *paksha-dharmatá*, means "the possession of the character which entitles its possessor to be the subject of the conclusion"—the condition of a mountain, for instance, in so far as the *vyápya*, or characteristic connoted by the subject of the major premiss, viz. the characteristic "smoke," belongs to the mountain, which is thereby entitled to be the subject of the conclusion. In the language of European logic, it is the agreement of the minor term of the syllogism with the middle term.

The expression "*vyáptivishista-pakshadharmatá-jnyanam*" corresponds to the Aristotelic "*dictum de omni et nullo*," for it tells us that the knowledge constituting an inference results from the knowledge that the subject of the proposition to be proved possesses a characteristic which is invariably accompanied by the property the presence of which in the subject we wish to establish. This is tantamount to saying, in terms of the classificatory view, that "what may be asserted of every individual in a class, may be asserted of any individual which can be ascertained to belong to the class"—things being spoken of as belonging to a class for no other reason than their possessing a common characteristic. The statement of the *Nyáya* includes the "*dictum de nullo*," because the absence (*abháva*) of a characteristic is reckoned as itself a characteristic.

Of the process of Induction our text-book gives the following account. "Having repeatedly observed, in the case of culinary hearths and the like, that where there is smoke there is fire, *having assumed that the concomitancy is invariable*," and so on:—but we may as well let our author finish his sentence—"having gone near a mountain, and being doubtful as to whether there is fire in it, having seen smoke on the mountain, one *recollects* the invariable concomitancy of fire where there is smoke."—This *recollection* of a previously established general principle, belongs to the same place in the logical system as the Enthymeme. The un-expressed premiss is held by the Greek to be "in the mind," by the Hindú "in the memory."

The arrival at a conclusion in the manner above described is said to be a process of "Inference for one's self" (*svárthánumána*)—and as is all that belongs to European Logic, even when the term is taken in the extended sense preferred by Mr. J. S. Mill, so as to include the process of Induction.

Injustice has been done to the *Nyāya* system by treating as its Logic what is in reality its Rhetoric. This we shall proceed to explain, after having shown where *Gautama* and *Kaṇāda* stopped short in their analysis of the reasoning process, whilst Aristotle took the further step of separating the matter of the syllogism from the form of it, and showing that the latter can be made the subject of a science as abstract and as certain as Arithmetic. And what wonder is it that the Hindú mind did not take this magnificent stride, when the European mind (in the bulk of the individual minds that go to make up its aggregate) has positively slid back from the point that had been thus attained? Hampered by the currency of a nomenclature founded on the correct analysis which they did not correctly apprehend, Locke and Stewart and their followers ended by being inferior logicians to the Brāhmins, whose logic offers a correct analysis so far as it goes, though they hold that to be one (as, in their physics they still do air or water) which a more searching analysis, has discovered to be of two constituent parts. We take leave, in passing, to offer our thanks to Mr. Knighton for the very neat way in which he has shown that Bacon is not chargeable with holding the inaccurate opinions on this subject which have been imputed to him by those who, holding an inaccurate opinion themselves, thought that they were doing a service to Bacon in attributing it to him also. Mr. Knighton (in his lecture delivered to the students of the Hindú College, Calcutta, on "The utility of the Aristotelian Logic,") allots to Bacon the precise amount of blame due to his neglect in not guarding against the misapplication of so weighty an authority as his own, by directing his censures (at the commencement of the *Organum*) explicitly, instead of implicitly, against the abuse of a science, of the legitimate use of which he subsequently indicates his thoroughly correct appreciation. It would not be difficult to anticipate Bacon's reply to this residuary censure. Some other time we may throw it into the shape of a dialogue among the parties concerned.

With regard to the difference of opinion existing among thinking men in Europe as to the proper province of Logic, the title of Professor De Morgan's work, from which we gave extracts in an earlier Number, supplies the means of getting rid of all that is of any moment in the controversy. "Formal Logic" is an abstract Science, just as Arithmetic or Algebra is. Whatever therefore is not, as in Algebra, expressible by symbols, the meaning of which, provided it do not change without notice being given, does not require to be known, lies

beyond the province of that distinctly bounded science to which exclusively Whately restricts the name of Logic—a name which, in order to accommodate the world in general and put an end to misconception, may advantageously, we think, retain the badge put upon it by De Morgan, though, to Whately's eye, it must always suggest a tautology, and, to his mind if not his lips, a protest against the inveterate abuse of language which rendered the tautology expedient. To state the case in homely language, the term had been so long ill-handled, that it indispensably required patching; and Professor De Morgan has patched it so neatly, that, though *not* as good as new, it is, as patched, better than anything that could be substituted for it. *

Before quitting the subject of Formal Logic, for which, (‘‘*to make an ass for a thistle*,’’ as a practical man might illustratively suggest,) we own a liking, let us advert to the question how it comes that, by the wise—that is to say, by the people who make money,—formal logic, is scouted as an abstraction; whilst Arithmetic—equally abstract—is admitted as Gospel, “according to Cocker,” by men who admit no Gospel of any other description. The answer “lies in a nutshell”—in the difference between the tangible, reddish-brown, marketable solidity of a half-penny; and the intangible, unmarketable, unprofitable nature of truth.

To return to our text-book—the author tells us that a man after having, to the satisfaction of his own mind, inferred the presence of fire from the perception of smoke, may wish to impart his conviction to another. In other words—having ascertained the truth as a logician, he may wish, as a rhetorician, to establish it to the satisfaction of somebody else. Here we step distinctly out of the province of Logic, and enter that of Rhetoric. In order to show that, in saying so, there is not here a case of “holding a candle to the sun,” or a case where “there needs no ghost” to tell us what is told, we proceed to quote from Mr. Colcbrooke’s essay, of which he promised a continuation. The non-fulfilment of the promise (Miscellaneous Essays, vol i. p. 267) we lament.

Mr. Colcbrooke says (p. 292 *ibid*) :—

“A regular argument, or complete syllogism (*nyāya*), consists of five members (*avayava*) or component parts. 1st, the proposition (*pratijnyā*); 2nd, the reason (*hetu* or *apadesa*); 3rd, the instance (*udāharaṇa* or *nidarsana*); 4th, the application (*upanayā*); 5th, the conclusion (*nigamana*). Example :—

- 1.—This hill is fiery :
- 2.—For it smokes.
- 3.—What smokes, is fiery : as a culinary hearth.

4.—Accordingly, the hill is smoking :

5.—Therefore it is fiery."

"Some," Mr. Colebrooke adds, (alluding, in a note, to the followers of the *Mīmāṃsā* school,) "confine the syllogism "*(nyāya)* to three members; either the three first, or the three last. In this latter form it is quite regular." • Dr. Heinrich Ritter (*"History of Ancient Philosophy,"* vol. 4, p. 365 of Morrison's translation) does not grant even thus much. Amidst all the perplexity that he is left in by the scantiness of the information at his command, "One point alone," to him "appears certain," in regard to the *Naiyāyikas*, and that is, "that they can lay but slight claims to accuracy of exposition. This," he conceives, "is proved clearly enough by the form of their syllogism, which is made to consist of five instead of three parts." Into this disparaging opinion Ritter may have been led by supposing that the example in Mr. Colebrooke's essay represented what answers to the European syllogism; whereas we have seen that what really answers thereto consists, not of five parts, but only of two. But, whilst Mr. Colebrooke is ready to admit that the syllogism of *Gautama* is "quite regular," provided two of the members be lopped off, Ritter holds that not only are two of the members "manifestly superfluous," but that "by the introduction of an example in the third, the universal-ity of the conclusion is vitiated." This is an injustice from which we have undertaken to vindicate the *Nyāya*,—an injustice not chargeable upon Ritter, but upon the scantiness of his information. Those to whom he owed his information did not perhaps calculate upon the necessity under which so speculative a mind as his lies of drawing provisional conclusions—and they had better have been, under all the circumstances, stated as provisional—not merely from what is adduced, but from the absence of what is not adduced. Our own conclusions, we beg it may be understood, are provisional only; and very much obliged shall we be to any one who can and will set us right in regard to any point which we may have misconceived.

Not only, owing to the confounding of the Rhetorical with the Logical section of the *Nyāya* philosophy, has undeserved censure been directed against its Rhetoric, but equally undeserved praise has been bestowed upon it, under the notion that its Rhetoric is a better kind of Logic than that of Aristotle. Sir Graves Haughton (in his "*Prodromus*," p. 214, note,) after referring the reader who may take an

interest in the subject of Hindú logic, to the essay of Mr. Colebrooke from which we have recently been quoting, says :—

“ In the *Asiatic Journal* for February 1837, Colonel Vans Kennedy has given an exposition of Hindu logic ; in which he differs, apparently with reason, from Mr. Colebrooke, and I think the following passage deserving of quotation :—‘ But it seems, at the same time, evident, that the argument of Gautama, and the syllogism of Aristotle, are too essentially different, in both form and substance, to admit of its being supposed that the one was derived from the other. For the validity of the syllogism depends on this axiom, that *if two terms agree with one and the same third, they agree with each other* ; but the nature and properties of the term which should be employed as the middle term have not been explained by Aristotle. Gautama, on the contrary, founds the conclusiveness of his argument, on such a property being assigned, as a reason for affirming the proposition, as will prove the predicate ; and, on the applicability of the reason being shown, by adducing, in its support, the instance of some object which possesses the property specified in the reason and predicate. In this case, therefore, it is not sufficient to lay it down as a rule, that if A can be attributed to every B, and B to every C, then A is attributable to every C, and to frame syllogisms with the letters of the Alphabet : for the argument of Gautama cannot be formed, unless a distinct notion of the properties of the subjects by which the question is to be proved has been first conceived. When, however, this argument is duly considered, it will, perhaps, be admitted, that it exhibits a more natural mode of reasoning than is compatible with the compressed limits of the syllogism, and that its conclusion is as convincing as that of the syllogism, p. 116.”

To every reader who has derived his notions of logic, as Colonel Kennedy would seem to have done, from Locke, Stewart, Reid, Brown, or Campbell, the foregoing remarks will appear to decide the matter. That Sir Graves Haughton should be among the number, we marvel. To any one who has read and understood Whately, it will be obvious that Colonel Kennedy’s mistake turns on his preference of Rhetoric to Logic, as if the one were the preferable of two articles of the same kind. We must therefore repudiate Colonel Kennedy’s irrelevant compliment to the Oration at the expense of the Syllogism ; which compliment our *Naiyáyika*, after having decided that the syllogism ought to have even more “ compressed limits” than those assigned to it by Aristotle, would assuredly have begged leave to decline. We have sought in vain (sending to Calcutta, Bombay, Agra, and elsewhere,) for the Number of the *Asiatic Journal* containing Colonel Kennedy’s essay.—We are sure that we should learn much from the remarks of so eminent a Sanskrit scholar, though the passage which we have been obliged to quote at second-hand, satisfies us that we should learn nothing from Colonel Kennedy in regard to the analysis of the reasoning process.

The five-membered expression, so far as the arrangement of its parts is concerned, is a summary of the *Naiyákiya*’s

views in regard to Rhetoric, "an offshoot from Logic," (see Whately's *Elements of Rhetoric*, p. 6,) and one to which, after "the ascertainment of the truth by investigation," belongs, "the establishment of it to the satisfaction of another." Disregarding what is called rhetorical artifice, *Kanúda* directs his rhetorician to commence, as Euclid does, by laying down the proposition to be proved. The reason is next to be alleged; and then the general principle, or major premiss, is to be brought forward along with an example in *confirmation*. This is what Ritter objects to;—and if Logic, not Rhetoric, had been in question, the objection would have been relevant. But, remember that we are now concerned about Rhetoric, and read the following from Whately (*Rhetoric*, p. 124): "Aristotle accordingly has remarked on the expediency of "not placing Examples in the foremost rank of Arguments: "in which case, he says, a considerable number would be requisite; whereas, in *confirmation*, even one will have much "weight." With this view the *Naiyáyika* cites his one Example, confirmatory, and also suggestive. The auditor is then to be reminded that there is no dispute that the case in question possesses the character which brings it within the rule; and the Oration winds up with the re-introduction of the original proposition in the new character of an established conclusion; just as Euclid's argument winds up by re-introducing the now triumphant proposition with a flourish of trumpets in the shape of a "*Quod erat demonstrandum*." Thus, rhetorically considered, the five-membered expression is a very suitable framework for a straight-forward argumentative speech, making no appeal to the passions, and not hesitating to table, without exordium, the proposition which it undertakes to establish. Logically considered, the five-membered expression, with its suggestive Example, is a combination of the Inductive with the Deductive Syllogism.—It aims at laying before the auditor, for his conviction, an exposition, conjointly, of the two processes which are described as having previously led to the conviction of the speaker himself.

Here then we would fix, in the *Nyáya* system, the place of Rhetoric, of which the *Alankára-sástra*, literally "the Institutes of Decoration," may be regarded as an appendage, if we concur in Cicero's decision, that an orator, having first found something to say, and in the next place disposed it judiciously, ought in the third place "*vestire et ornare oratione*."—The Hindus have themselves associated Poetry with their Institutes of Decoration, and there is no occasion to disturb the arrangement.

Whilst *Kanāda* in his rhetorical section, gives the framework for a set harangue, to be delivered without interruption, *Gautama* supposes an opponent, and a chairman, or Speaker of the House. In his first aphorism, (see the "Logical Aphorisms of Gotama," published in Calcutta, p. 2; Colebrooke's Essay, p. 265; or Ward's "View, &c. of the Hindoos," v. 4, p. 239,) he sketches, by an enumeration of the sixteen topics following, what may be regarded as "the natural history of a debate." What is to be admitted as proof (*pramāna*) having been pre-determined, and the subject of discussion (*prameya*) having been mooted, the impartial chairman, not having yet heard the arguments, is in a state of doubt (*sansaya*), both as to what is the fact of the matter, and also as to there being any sufficient motive (*prayojāna*) for entertaining the question. The asserter of the proposition explains the importance of the question, which furnishes the motive for entertaining it; and he supports his own opinion on the matter by citing examples (*drishtānta*) sufficient, he conceives, to make out an established case (*siddhānta*). An opponent rises, and takes the reasoning to pieces (*avayava*), putting it, that is to say, into the form of the five-membered discourse, and trying to show its insufficiency. The first speaker makes a refutation (*tarka*) of these objections, and thus furnishes confirmation (*nirṇaya*) of his own position. The objector, who, being, by hypothesis, in the wrong, is of course obstinate, begs that a fair discussion (*vāda*) may be allowed; and he proceeds to offer a wrangling rejoinder (*jalpa*); and, in default of better arguments, he brings forward cavils (*vitanda*), fallacies (*hetvābhāsa*), ambiguous expressions, and such-like disingenuous artifices (*chhala*). By these unworthy proceedings he lays himself open to the confutation (*jāti*) to which a reasoner is liable who evidently contradicts himself, and, the assembly being no longer disposed to listen to him, he is voted a nuisance, and finds himself in the predicament of being rebuked (*nigraha-sthāna*) by the president, who puts him down, and declares that "the Ayes have it."

Kanāda's six categories belong, in the foregoing enumeration of topics, to the head of *prameya*—things, the existence of which is to be proved.

After the rhetorical section of our text-book, we come to the chapter on Fallacy, or "the mere appearance of a reason" (*hetvābhāsa*). The examples, as might have been expected, are all regarded as being "extra dictionem;" and the refutation is made to turn on the citation of instances in which there is

avowedly present or avowedly absent that property, the existence of which in the subject (*paksha*) is in question.—“That which certainly possesses the property in question,” says our text-book, “is called an instance on the same side (*sa-paksha*); as the culinary hearth, in our example. That which is certainly devoid of the property in question is called an instance on the opposite side (*vi-paksha*); as the great deep lake, in the same example.”

The *sa-paksha* corresponds to Bacon’s *instantiæ convenientes* “quæ in eadem natura convenient, per materias licet dissimilimas.” The *vi-paksha* answers to the *instantiæ quæ natura data privantur*—(Organum. Lib. 2. Aph. xi. and xii.)

The five kinds of allegation that present merely the semblance of a reason (*hetwābhāsa*), are specified as follows:—(1) that which would prove too much (*savyabhichāra*); (2) that which would prove the contradictory (*viruddha*); (3) that than which there is a stronger argument on the other side (*sutpratipaksha*); (4) the inconclusive (*asiddha*); and (5) the self-refuted (*bādhita*). “The alleged reason which would prove too much,” (*sa-ryabhichāra*,—i. e. which wanders away to cases where the property is absent, instead of being exclusively predicable in cases where the property is present,) is described as “that which has several conclusions” (besides the one wanted). “As, for instance, if one should say, ‘The mountain is fiery, because the existence of the mountain is capable of proof,’” (the reason assigned would be liable to this objection,) “because the capability of having its existence proved, belongs (equally) to a lake, which is characterized by the absence of fire.”

The result of this, translated into the language of European logic is this, that in such a case an opponent would deny the suppressed premiss, essential to the validity as an argument—viz. that “All that is demonstrable is fiery”—the truth of which is a question not of formal logic but of fact—a question to be determined by inductive investigation. If the suppressed premiss be merely that “Some things demonstrable are fiery,” then of course the middle term is not distributed.

It is obvious (see Whately’s Logic, Book 3, § 1.) that it is impossible, in the case of a fallacy propounded as an Enthymeme, to tell whether the fallacy is in the form or in the matter; but there is no doubt that our text-book views it as residing in the matter, seeing that what is brought forward, in refutation, is an instance designed to disprove the universality of the suppressed major.

Under the same division of fallacies our text-book places two other varieties—that in which the reason alleged is “not common” (*asādhāraṇa*), being a property of the subject under consideration and of nothing besides;—and that which is “non-exclusive” (*anupasanhāri*). Of the former the example given is, “Sound is eternal, because it has the nature of sound”; on which our text-book remarks that “the nature of sound resides in sound alone, and in nothing else, whether eternal or non-eternal.” This fallacy corresponds to what has been ungallantly termed “Ladies’ logic”—the proving of a proposition by re-asserting it—“It is so.”—“Why?”—“because it is so.” Of the other variety, the example given is, “Everything is non-eternal, because the existence of everything is capable of proof.” To this our text-book objects, that “since *everything* is taken as the subject of the proposition, nothing is left to furnish examples,” by means of which the truth of the assertion might be tested. This view of the matter is taken under the impression that truth can be ascertained only by an induction of examples; the *Naiyāyikas* agreeing rather with Mr. Mill than with Mr. Whewell on this point.

Of the second class of fallacies we find the following example—“Sound is eternal, because it is created”—an argument to be rejected, according to our text-book, “because the fact of its having been created implies, not eternity, but the negation thereof.” In this case the denial of the major, viz. that “Everything created is eternal,” rests on the ground that the very reverse is the fact. Whether sound be created or uncreated, is a disputed point among Indian philosophers, —the Grammarians, of course, taking the side in the dispute which tends most to exalt the subject-matter of their own science.

As an example of the third class of fallacies, we are told that if one should argue that “Sound is eternal, because it is audible, as the nature of sound (*śabdātva*) is (by both parties admitted to be,)” it might be argued with equal force, on the other side, that “Sound is non-eternal, because it is a product—as a jar is.”

Wherever there appears to be an equiponderance of arguments, the case is of course one for further enquiry into facts. As for the example just quoted, a Buddhist would dispose of it by denying that anything exists in reality answering to the term *śabdātva*, “the abstract nature of sound.” Granting that there were such a thing, and that it were eternal as here assumed, there is a fallacy of equivocation in the attribution

to it at once of the terms "audibleness" and "eternity." The term *sabdatwa* is audible, like other words, only in the sense of what is called in the Logic of the schools its *suppositio materialis* (the *umukarana* of the Sanskrit Grammarians)—in so far as it is a pronounceable collection of vowels and consonants; but it is held to be eternal in quite a different sense—in the sense of its being an abstract entity—in which sense it is no more audible than is the abstract nature of a jar, or any other kindred pseudo-Platonic Universal.

The fourth class of fallacies, that of the inconclusive (*asiddha*) is sub-divided into three kinds, (1) "where there is not established the existence of any such locality as that where the property is alleged to reside" (*ásrayásiddha*); (2) "where the inconclusiveness is apparent "from the form of the expression" (*swarúpásiddha*); and (3) "where invariableness of concomitancy is not established," (*vyápyatwásiddha*). As an example of the first kind, our text-book supposes one to argue that "The sky-lotus is fragrant, because the "nature of a lotus resides in it, as in the lotuses of the lake." And it is remarked that "which is here the sky-lotus (alleged as) the locality (of the nature of a lotus) does not exist."—Mr. Mill (Logic, vol. 1, p. 200,) treating of the nature of Definition, has the following remarks, which noticeably illustrate the case in hand.

He says:—

"Let this, for instance, be our definition; A dragon is a serpent breathing flame. This proposition, considered only as a definition, is indisputably correct. A dragon is a serpent breathing flame: the word "means" that. The tacit assumption, indeed, (if there were any such "understood assertion,) of the existence of an object with properties corresponding to the definition, would, in the present instance, be false. "Out of this definition we may carve the premisses of the following syllogism:—

"A dragon is a thing which breathes flame.

But a dragon is a serpent!

From which the conclusion is

"Therefore some serpent or serpents breathe flame:—"

"An unexceptionable syllogism, in the first mode of the third figures, "in which both premisses are true, and yet the conclusion false; which "every logician knows to be an absurdity. The conclusion being false, and "the syllogism correct, the premisses cannot be true. But the premisses, "considered as parts of a definition, are true: there is no possibility of "controverting them. Therefore, the premisses considered as parts of a "definition cannot be the real ones. The real premisses must be:

"A dragon is a *really existing* thing which breathes flame:—"

"A dragon is a really existing serpent:

"Which implied premisses being false, the falsity of the conclusion presents no absurdity."

The example given of an argument "the inconclusiveness of which is apparent on the face of it," is the following: "Sound is a quality, because it is visible, as colour is;"—in the case of which argument, we are told, every one would perceive at once that "visibility does not reside in sound, for sound is recognized by the hearing" (not by vision). This is the case of notorious falsehood in the minor premise.

The third case in this class, viz. the case "where invariableness of concomitancy is not established," exhibits an approach to a recognition of the formal necessity of the distribution of the middle term;—but, as treated, it falls under the head of the procedure "a dicto secundum quid, ad dictum simpliciter." The example given is the following:—"The mountain must be smoky, because it is fiery;" whereupon our text-book remarks, justly, that things may be ignited, like a red-hot iron ball, without being smoky; and, less justly, that smoke can be looked for only where "wet fuel" is in the way. The term *upádhi* ("a special cause for a general effect"—Wilson's Dict.) answers to the "quid" in the "dictum secundum quid."

Of the last kind of fallacy treated of, the futile or self-contradictory, the following is given as an example:—"Fire is devoid of heat, because it is a substance, as a jar is." In this case, says our text-book, the alleged proof is defeated by the opposition of a thoroughly ascertained one—for we know, by the evidence of our senses, that "fire is hot."—If we did not, the argument is not the less a non sequitur.

Having thus pursued Fallacy down to its lowest hiding-place in sheer nonsense, our text-book goes on to cite Comparison as a separate kind of proof. We agree with the *Sāṅkhya* in declining to recognise this as a special kind of proof:—so we pass it over, and proceed to "Testimony" (*śabda*), which is defined as "the word of one worthy" (to be received as an authority). Here is the starting point for an enquiry into the truth of history—a question of the greatest moment in our dealings with Hindú thinkers, and a question in regard to which we fear their notions are at present of the crudest.

Our text-book next proceeds to some considerations about the nature of language, indicating the place in the system for the Philosophy of grammar:—and then come some of the Qualities which we have already remitted to the province of Psychological and Ethical science; our text-book itself here remarking that "the eight qualities in the list, beginning with 'Intellect, belong to Soul only.'"

The last of the qualities, viz. Faculty (*sanskāra*) is said to be of three kinds, viz. (1) Momentum (*vega*); (2) Imagination (*bhāvanā*); and (3) Elasticity (*sthilisthūpaka*). It seems strange to class together things so seemingly different as these three. Our own view of the classification, (which those pandits that we have got to understand us, seem to concur in,) is this—that, for the production of such an effect, or the establishment of such a product, as a jar, two causes at least must co-operate; viz. the maker and the material:—for the clay may be said to make the jar, as reasonably as the potter can be said to make it. So again, in order that there may be Perception, both the Mind and an external Object must co-operate. But equally in the case of the Mind's exerting the faculty of Memory; of a bent bow's righting itself on the removal of the strain; and of a body's continuing its course after disjunction from that which originated the motion, an agent is recognized as operating *by itself*. Looking at the etymology of the word *sanskāra*—(*san* “with,” and *kri* “do”)—one might imagine the word to be better fitted to express what is done by the mind, &c. in co-operation with something else, than what is done without such co-operation: but occasionally, in a compound verb, the separate force of the constituent elements is nearly as little obvious as the character of the acid or the alkali in a neutral salt.

Our text-book, having finally disposed of the two first categories—Substance and Quality,—reverts to the third—that of Action, which is defined as “consisting in motion.”—Here, as we stated before, we find the place, in the *Nyāya* system, where the physical sciences dependent on the laws of motion.

As to the remaining four categories, (Community, Difference, Particulate Relation, and Non-existence,) it would be needless here to add to what has been already said.

Now, reviewing the ground that we have gone over with the view of finding out its available points, we think we have shown that the *Nyāya* system furnishes starting points, from which the learned mind of India may be invited to advance into the scientific paths of Chemistry, Zoology, Botany, Geography, Geology, Astronomy, Psychology, Ethics, Mathematics, Formal Logic, the Philosophy of Induction, Rhetoric, and Mechanical Philosophy.

Why we think the determination of these points a matter of some importance, and how we think they might be turned to practical account, we propose to set forth in a paper “On the Prospects of India, Religious and Intellectual.”—K.

IV.

CHURCH MISSIONS IN INDIA ;

THEIR THEORY AND DEVELOPMENT.

The Past and Prospective Extension of the Gospel by Missions to the Heathen:—The Bampton Lectures of Dr. Anthony Grant. London. 1844.

The Religions of the World, and their relations to Christianity:—The Boyle Lectures of the Rev. F. D. Maurice, M.A. London. 1847.

Christ the Desire of all Nations, or, The Unconscious Prophecies of Heathendom;—the Hulsean Lectures of the Rev. R. C. Trench, M.A. Cambridge. 1846.

Report of the Diocesan Committee of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, Calcutta 1847.

Tenth Report of the Benares Provincial Church Missionary Association. Mirzapore. 1848.

ENTERPRIZE in evangelization is the veritable *idea* and expression of Christianity. It is a necessary sequence of true acquiescence in the *quale quid* so well distinguished by Mr. Trench.

“That which differences Christianity from all other religions is not its theory of morals; this is a most real, yet at the same time only a relative difference, for there were ethics before there were Christian ethics. But its difference is, that it is life and power, that it transforms, that it transfigures, that it makes new creatures, that it does for all what others only promised to do for a few.”

The very next step to a sincere reception of the *expansiveness* of so divine a philosophy, is a determination to *expand* it. The advent of a restaurator of man's blessed and happy condition, is a doctrine proper to all *humanly* devised religions;—so much so, that it was an erroneous device of the Church Fathers to render Christianity palatable to the Heathen, by arguing too near a similarity from a reference to allusions often so vague, that they seem, rather than the remains of a primitive revelation, the punishments of a mind unsatisfied with the present, anticipating a future realization of its ideas, expecting back in the last days a state which, according to a dim consciousness abiding in mankind, had place in the beginning.* Still when we read in the Hindoo

* Conf. Hengstenberg. Christologie des alten Test. Vol. 1. p. 8.

books, of the Eternal Spirit incarnate in the great preserver; when the Buddhists tell us of their undying Lama, the visible impersonation of the Supreme Intelligence; when the hosts of Islám go out to conquest in the persuasion of an unseen power, in their Prophet or their Caliph, directing every enterprise to a predetermined blessing; and the philosopher of China, with all his zeal for his ultimate topic of fatherly authority and social order, denies not, if he asserts not, (and may not, as Mr. Maurice has well conjectured, his mind have boded of something deeper, purer, holier than) “divine, unseen, mysterious powers, above man, and above nature, or even in man, and in nature;” when Zoroaster tells of the “Man of the World, who shall adorn the world with religion and righteousness;”^{*} and the period of restoration, when Ahrimán shall be destroyed, and our purified race pass a life of prosperity, in blissful unanimity on the glorified earth;[†] this, were there no more, is enough to show how very generally diffused have been Messianic anticipations. But anticipations not of the *Christian* Messiah—He was far other—far higher—revealed of God prophetically only to His chosen race, preached unto the world only in the evangelical church; as Mr. Maurice expounds in such eloquent and impressive language as pervades his volume.

“The Prophets have a vision of a King who shall be the manifestation of God—the perfect image of Him—the Man—the Deliverer of the called nation, the Ruler of all the nations: He who should establish righteousness, should open the unseen world, should unite earth and heaven. For such an one, these prophets say, David and his line were the preparation—He would really establish a universal kingdom. Now Christians affirm that the ground of universal society is the Revelation of this King. This Son of God, they say, has been manifested; He in Whom this perfect Image dwelt; He has exhibited that Image in the life and acts of a man, in the poverty and death of a man: He, as a man, has exercised dominion over the powers of nature: as a man, wrestled with spiritual evil; as a man, triumphed over death; as a man, ascended to the right hand of God; He having so united man to God, has sent down His Spirit to dwell among men, that they might be one family, and glorify the Father of All in Him. The universal kingdom, say they, must be a fatherly kingdom. The Lord of it must be a suffering man, who is yet the Son of God. That which makes it one, and enables man to acknowledge God as one, must be a uniting, reconciling Spirit, who raises them above the broken forms and shadows of earth—above those material things, in which there is nothing but division, into the true unity, the perfect, absolute Love.

^{*} Shahristan; quoted by Hyde. De Relig. Vet. Pers. Edit. II. p. 388.

[†] Plutarch. De Iside et Osiride. XLVII., a treatise of remarkable interest to the Christian Scholar.

This, according to the Christian's faith, being the kingdom which is meant for all men, he must believe that God Himself designs that it should be made known to men ; that all people should be brought into it."

It is a delightful knowledge to us, who are militant for our Zion here, that the two Professors of Divinity in that noble establishment to which, second only to Saint Augustine's, Canterbury, we look with faith and confidence for proved recruits of our evangelical ranks, speak thus simultaneously and decisively on the call upon Christians to Missionary activity, and the heavenly institution of the Missionary office. The minds which the teaching of the Church may form, under the disciplined guidance of such instructors, may be fraught with richest fruits for latest generations.

What a blessed change the last fifty years has wrought in our national impressions about the duty of evangelization ! Let us hear what Dr. Grant says on our early operations upon the wide field of India.

"Above a century has elapsed since the first Danish missionary set foot on its soil, and confronted that monstrous and shapeless mass of superstition by which it is overshadowed. It was indeed an unequal contest. Two or three strangers were stationed at Tranquebar, on the outskirts of that vast continent, powerless and defenceless, to assail a mighty organized system of two thousand years' duration. Almost from the moment of their entering in, incessant wars devastated every province. Christians, who should have been living epistles of Christ, and have preached Him by their lives, showed themselves the servants of sin rather than of God. Christian governments discountenanced Christianity, and attached civil incapacities to converted heathens ; and even in later years, the first Anglican bishop was by stealth inducted into his spiritual domain, through a faithless fear of offending heathen prejudice. Such was, and has been, the paralyzing discouragement against which the Gospel has had to make its way."

And how is it, now that the Church Missionary Society is celebrating the first year of Jubilee ? Not indeed altogether as we could wish ; but still means are raised, and societies multiplied for spreading the glad tidings of salvation through a very wide extent of this vast continent. It is not exactly what he would desire, who would keep the unity of the spirit in the bond of peace, that eleven separate societies should be congregated at a single place,* for the extension of the Gospel. We believe that the effect of this must be a strong presumption against us in the minds of unbelievers. We are

not by any means inclined to swerve from the judgment expressed by Bishop Middleton in his charge of 1819. The Bishop is alluding to the beginning of the fourth century.

“What would have been the case, if in any of the provinces in which a ministry was already exercised by the persons duly commissioned and ordained, and the Catholic doctrines were taught, what would have been the consequence if teachers had appeared, impugning the form of Church Government till then universally received, and promulgating new opinions as to the sacrament by which men are admitted to the Christian covenant? Though we cannot estimate amidst varying circumstances the force of the resistance which such obstacles might have opposed to the progress of the Gospel, we may venture to affirm that more pernicious questions could not have been agitated in a heathen land: under what form of Church government Christian societies shall live; what is the authority of their teachers, and whence derived; and whether infants can, or cannot, be brought to Christ, are practical controversies, if any are practical, and they necessarily produce a diversity and a collision, which the heathen (I speak it of my own knowledge) do not fail to observe.”

The truth of these observations we hold all experience to justify. Are we wrong in our impression that a sense of their wisdom is not yet prevalent enough—that much as our missionary *applications* have advanced, due apprehensions upon their most advantageous *direction* have not proceeded at an equal pace? We think we shall shew that very recent experience proves that we are not.

Let us say that we address our remarks only to those who profess the discipline of our Reformed Church. The acquiescence of any others we neither appeal for, nor expect. We admit that it is better that Christ be preached in contention, than not at all. Any thing instead of heathenism, save only atheism, is a gain. But of this we are convinced, that the disunion of the Christian body is a great part of the trial of catechumens and converts from heathenism. The Benares Brahmin's remark to Bishop Middleton is no less instructive in the present day—“there is not only *Protestants*, but *Roman Catholics*, and lately *Baptists*; their ways is quite different; by which the poor Hindoos is in a great confusion.”

We suppose that all men will theoretically acknowledge that identity of excellence with unity, which the wisest of the human generations have never been slow to perceive, and which seems to be a vestige of the truth originally prevalent, that God, the Centre of all good, is One. Still how few set themselves to realize the truth! What a diversity of action characterizes the *Missionary* operations, to speak of nothing else, of those ordained to labour in diffusing a knowledge of

the glorious Gospel, according to the order and discipline of the Church of England! Is not this assumed as a reproach against us, and paraded as an argument to invalidate our professions, we say not by our *adversaries*, for we trust and believe that we are bound to a common conscientious endeavour, to spread the glorious Gospel of the grace of God;—but at any rate by those who find a countenance for dissent from us in our want of union among ourselves, in plan, in undertaking, in counsel, in decision? No reader of our Missionary reports can doubt this—it is transparent upon every sheet. We have laborious men, devoted men, spiritually-minded men, men desirous that they spend and be spent in the holy work to which they have given themselves—that we *yet* want the one heart to circulate the streams of life-giving through the arteries, we hold that all our annals only too loudly proclaim.

To shew this to a demonstration, we need but examine the two latest reports which have reached us, and which we have inserted upon our list. We put several passages in juxtaposition, merely as the ground of our assertions, and not, immediately, to express our acquiescence in that course, or this. They will touch on various topics, a right determination in respect to which we deem all will allow to be among the very chiefest elements of Missionary success. The first point we shall notice is the several bearings of the Missionary ministry towards their catechumens. The Reverend Samuel Slater, of the Calcutta Hindustani Mission (for whose well-digested and promising remarks we feel really grateful) writes, of an unemployed Hindoo, wishing for instruction and baptism, and wishing to leave Calcutta, when no employment about the Mission could be given him:—

“He came to know whether I had any objection to his going. Of course I had none, though I wished him to remain under my eye: but as I have determined to have as little to do as possible with *supporting* enquirers before their baptism—a practice which has brought incalculable mischief into Missions—I advised him to go, and he went:—at least he said he was going; but I heard that he did not leave Calcutta at all.”

The Reverend C. B. Leupolt informs us of a connexion of the Delhi royal family, a catechumen of the Bhlápúr establishment, about whom, though he could not but acknowledge him well versed in the Scriptures, and to all appearance sincere, yet he had for some time his doubts and fears:—

“Mr. Mackay greatly assisted Mr. Wilkinson in the instruction of the Nawab. He took him to his house, and he lived with him for about 2 months.”

Now we offer no opinion as to *either* of these courses—perhaps each, in its extreme, is equally open to objection.* But may not this discrepancy of plan determine our Missionaries to organize for themselves, until it be settled by the higher authorities, a discipline, and exercises, for candidates for baptism, the result of their collective wisdom and experience? Can any one deny the force of Dr. Grant's remark that among other appliances of the Jesuit Missions, "in the establishment of sanctuaries and religious houses for the *reception* of catechumens;"—and "in the preparation of elementary forms of instruction; we must perceive at once modes of proceeding, which in some countries, as in the East, seem actually needed to ensure any large success, and which the purest Christian wisdom must approve?" Bampton Lectures, p. 175.

Until some definite course and office for catechumens be settled by our Bishops, or, as the means next desirable, by a Missionary House of deliberation, the plan adopted by Mr. Slater may appear a wise one; namely, to begin "the usual course of instruction which I use for all my enquirers, altering it a little to suit the standing of my hearer." We are convinced that a regular and systematically digested office is *most essential*; indeed the only manageable way of avoiding evasion on the part of the enquirer, and misapprehension on that of the catechetes. In the construction of such an office, too, we think the model of the ancient Church should be strictly conformed to; to the end that we may see no more of our baptized, fugitives for want of light to perceive that though mothers destroy themselves because they have embraced the truth, they will not be guilty of their blood; and that we may not again be constrained to the humiliating confession that those who are yet babes in Christ are houseless, homeless wanderers; lorn of all the charities of life, and the consolation for the loss of them; sheep without shepherds; the prey of any miscreant,

"Whose conscience, with his impious creed accurst,
Drunk as with wine, hath sanctified to him"
All bloody, all abominable things!"

* It seems to us that the following passage involves the mean of both courses with manifest prudence.

"A young man, a brahmin, has been resident with me for more than a year, a candidate for baptism; he is illiterate, and has worked as a labourer ever since his arrival. I insisted upon his endeavouring to maintain himself, in order that any pecuniary help I might afford him should be his right, and not bear the semblance of a bribe.—Rev. W. H. Perkins's Rep. Oct. '47."

We sadly fear that these heart-rendings are incurred by the imperfect discipline to which our catechumens are submitted. The qualifications for Baptism are, it seems, presumed to be a declared belief in Jesus Christ, the Saviour of the world, an instruction, in the course of which doubts and fears are for 'some time' elicited, (though, as it would appear by the report, its whole duration, under clerical superintendence, was *less than one month*,*) and the absence of any certain information, that God's Holy Spirit Himself *might* not have developed aspirations after the life of grace more deeply than was apparent. We invite our dear brethren to compare with this the *method* (not the substance) of Xavier's instructions, as quoted by Dr. Grant in the twenty-eighth appendix to his Bampton Lectures, a work which no Mission compound in the communion of the Church of England should be without. If that is not at hand, we quote for them, as more within our limits, the method of instruction prescribed in the Apostolical Constitutions. "Let him who will be instructed in the discipline of piety learn, before baptism, the knowledge of the Unbegotten Father, of His Only-begotten Son; and the full certainty of the Holy Spirit; let him learn the order of the different creative acts; the displays of Providence *seriatim*; the justification of His divers laws; let him be taught why the world was made; and how man has been established as its citizen; let him form a judgment on what his own nature is; be taught how God hath punished the evil with water and fire, but glorified the just in each generation—such as Seth, and Enos, and Enoch, and Noah; Abraham and his posterity; Melchisedek, Job and Moses; Joshua and Caleb; Phineas the Priest, and the holy men of every age; how God, their Provider, never turned His back upon the human race, but called them, in divers times, from error and vanity, to knowledge of the truth; advancing them, from slavery and impiety, to freedom and consideration, from unrighteousness to righteousness; from death eternal to eternal life. Subsequently, let him understand the doctrine of the Incarnation of Christ; His passion; His resurrection; His as-

* We subjoin the text, that there may be no suspicion of misapprehension:—

"In June last he wrote a letter, addressed to the Missionary at Bhelapur. Mr. Wilkinson replied to it; and after this, the Nawáb visited him.

As the Nawáb, for so he was called, remained firm in his purpose, declared his belief in Jesus Christ, the Saviour of the world, was well instructed, and as this had been chiefly effected, as far as we know, by God's Holy Spirit himself, Mr. Wilkinson baptized him on the 30th of June."

cension, what it is to renounce the devil; what to enter into covenant with Christ.*" If this be disposed of as enjoined by no competent authority, we then refer to the office for "the Ministration of Baptism to such as are of riper years and able to answer for themselves;"—and if, as we suppose and trust, "the Priest have demanded of each of the persons to be baptized, severally, the Questions" enjoined, due answers to which have been in every case received; we would merely ask whether the capacity to render hearty assent to all the articles of the Christian faith do not imply a far more extended instruction than is referred to in the modern accounts of catechetical treatment.

We must satisfy ourselves by a bare reference to the distinct ranks assigned to the catechumens, in the ancient church—those under instruction preparatory to their mere entrance of the sacred edifice; those admitted to hear sermons and Scriptures, but not allowed to stay any of the prayers: those, after a course of hearing, commanded by the council of Nice to be prayed with; and the *competentes*, or petitioners for the sacrament of baptism. We believe that the same, or a somewhat modified distribution of enquirers, formed on due deliberation on the peculiarity of our position, might be introduced with high advantage to our Missions here. The gradually advancing solemnity of the enquirer's position, their guarded, yet progressive proximity to the faithful: the solemn prayers directed to be used in the congregation for the two more advanced classes, wherein the Deacon, having from his place proclaimed silence and attention, said, "Pray, Catechumens! Pray for them, all ye faithful, earnestly and with attention; and say, Lord have mercy upon them;"†—all this would, we submit, commend itself to converts from a system whose most obvious outward mark, and its essential characteristic, is, as Mr. Maurice has well remarked, the position of the Brahmin in reference to the rest of Society.

We are of course prepared for the precedents which will be adduced; therefore, without availing ourselves of the general argument that the methods adopted by inspired apostles are not absolute rules for the present day, let us examine in detail what countenance their recorded Acts really give.

In the history of the first conversion, we read (Acts ii. 37—41), that the *multitude, pricked in their heart*, said unto

Peter and the rest of the Apostles, 'Men and brethren, what shall we do?,' and were directed to repentance, and baptism, in the name of Jesus. For the promise is unto as many as *The Lord our God* shall call. Then, not all the multitude whose heart was pricked, but *they that gladly received the word*, were baptized. And *the Lord* added to the Church daily *such as were saved* τοὺς σωζομένους; that is, those who were baptized; as when Peter immediately before, said, 'Save yourselves from this untoward generation,' he meant, surrender yourselves to the only means of salvation whereof you are yet competent, baptism into the Church, which "saves" you (1 Pet. iii. 21,) by advancing you to Christian privileges, from this untoward generation. Those baptized, then, were those whom *The Lord* added to the Church, as holy scripture most plainly affirms. When we can *recognize* these as early as St. Peter, we may *baptize* as soon after conversion.

Acts viii. 12—24. It is to be remarked *in limine*, that the baptism of Simon Magus was performed by a *deacon*, not by an *apostle*, and its evident prematurity may be written for an ensample. In this view, (it seems to us the most natural, one) Philip might have pleaded much as is done at the present day. The Sacred text certainly mentions Simon as a believer; he appears to have been so as long as he "continued with Philip, beholding the miracles and signs which were done," but recollecting his ancient practice of sorcery, and coveting *Peter and John's* capacity of conveying the Holy Ghost by imposition of hands, in time of temptation he fell away. No doubt Philip regretted what he had done; and would have been the last to extenuate it, or recommend it as a precedent in the Church. As for the rest of the baptized of Philip, in the cities of Samaria we know nothing of their history, and so can draw no inference from posterior facts.

Id. 26, 38. Of the case of the Ethiopian Eunuch, it may be enough to say that Philip was specially sent to teach *him alone*; and therefore he too was doubtless one whom *The Lord* added to the Church. What St. Chrysostom writes is so much to the purpose, that we extract it. "As they went on their way, they came to a certain place, and the eunuch said; 'See water; what doth hinder me to be baptized?' These are words of a soul inflamed—observe his longing; he saith not 'baptize me;' nor yet is he silent; but expresses something intermediate, both of longing and of reverence—'what hindereth me to be baptized.' Mark his apprehension of the *doctrines*—the Prophet contained *all*—the Incarnation, the

Passion, the Resurrection, the Ascension, the Judgment to come!" If all this be so, his answer, "I believe that Jesus Christ is the Son of God," is no warrant for regarding that as the *sole* requisite to baptism. Rather would it seem a summary expression for all the articles of the Christian faith. But at any rate it is no ground for the baptism of those who make only such a confession, to whom God does *not* specifically send His minister. The same remarks apply *a fortiori* to the baptisms of Saint Paul and Cornelius.

Acts xvi. 14—15. Here again, it is "Lydia, whose heart *The Lord* opened;" not "who, as far as we know, was taught by God's Holy Spirit." We conceive no inference to the point can be drawn from the baptism of "her household." We know not who are included—may be only very young children—for we hear not of her husband; elder members of her family would probably be at Thyatira, and domestics are not usually included in the colloquialism "all at home."

Id. 23, 34. A miracle converted the jailor and his house, and Paul, beyond question, might proceed with the baptism *straightway*. But this is no proof that an ordinary minister of the present day might do the same, even upon the witness of as good a profession, elicited by a portent as extraordinary.

Acts xviii. 8. As Saint Paul continued in Corinth a year and a half, and nothing beyond the '*hearing*,' and '*baptism*' of Crispus and the Corinthians is recorded, it is quite impossible to conclude what kind of preparation they underwent. However, it is obvious to remark that there was an *expediency* for immediate baptism in most of the instances recorded in the Acts of the Apostles which did not exist at Corinth, and could not well at the present day.

Here is then, we believe, a fair digest of facts, which we consider to afford no countenance to the practice in defence of which they are often appealed to. And now let us proceed to another discrepancy of sentiment and practice.

We extract the following paragraph from the last published account rendered by the Reverend C. E. Driberg of Bâripûr Mission, to the Reverend Professor Street, the Calcutta Secretary S.P.G.

"The Romanists (thank God) have failed entirely in their efforts to "pervert our people, and nearly all who had been induced to join them on "their first appearance, have, it is to be hoped, seen the error of the step "they took, for they have returned to us, professing penitence. I am "also most thankful in being able to say, that the Baptists too have at "last retreated from Bon Mogra."

The Reverend A. H. Moore is quoted in the same report to the purport annexed :—

“At Kharri, the ill conduct and unsteadiness of several have been a source of pain and anxiety to me. I cannot help thinking that the circumstance of the ground being also occupied by the Baptists, has operated to the disadvantage of my people there, by unsettling their minds, and occasioning much bad feeling and dissension among them. From the same cause also the difficulty of exercising any control over them is greatly increased, as the irregular members of the congregation, in order to avoid the disgrace which their misconduct would bring upon them, give up their connection with us, and thus place themselves beyond the reach of censure.”

In immediate juxta-position with these extracts, we set a passage from the Reverend C. B. Leupolt's recently published report :—

“In our congregation we have, during the past year, had our joys and our sorrows. One of its members, Cornelius, whom I had occasion to reprove, left us and joined the Baptists. He had been employed at Gharwa, our new village, and also at Bowhara, but came to me, stating that he disliked his work. After he had been a few days here, he petitioned to be stationed at Benares as a Catechist; but as I considered him incompetent for this work, I told him I had no work for him here. Upon this he stated to me that he could obtain employment with Mr. S., provided I consented to his going there. As this was the second offer made to him, and I knew that if I refused consent, Cornelius would consider himself injured in his worldly prospects, and be of no use to us any longer, I gave him a note, and upon this he was employed by Mr. Small, Baptist Missionary. The consequences I foresaw; for though he is a true Christian, his mind is weak.”

Here we presume it will be allowed, is matter for observation of the very gravest character. As we said before, we address our observations only to ministers and members of our own communion; we could not expect, under present circumstances we would be the last to presume upon, a commendation of our principles to any who are *without*. Yet we desire to mould our expressions in the sincerest charity and good will towards them, and trust that although they may not acquiesce in our *convictions*, they will discern no wrath or bitterness in our advocacy of them.

If any of our reverend brethren happen to be intimate with Mr. Small, we would ask them to commend to his serious perusal and reflection the passage we extract from the second lecture of Dr. Grant, a learned man, a holy man, whose heart sympathizes in our difficulties here, and whose studies have been peculiarly bent towards their remedy, as far as may be, without a violation of what all honest churchmen believe to be the settled order of the household of faith.

"What has been the effect of dissension at home, but to weaken exertion, to dissipate, where concentration is most needful for success? It has introduced, too, a peculiar perplexity in determining *where* fresh missions may be established; how to observe those missionary rules which the Apostle enjoined on himself,—“not to extend himself beyond his measure,” “not to preach where Christ is already preached,” nor “to build on another man’s foundation.” It is a difficulty, indeed, which neither the Romanist nor the sectarian feels; but they escape it only by destroying the true idea of the Church altogether; the one, by breaking it up into congregational sections; the other, by making it co-extensive only with allegiance to Rome; and thus claiming, each of them, the whole world as his own share and portion. And this disunion has operated, too, even to the hiding altogether of the truth, that there is one Body. Men have shrunk from avowing a principle which was denied by fact, and which they therefore felt to be an unreality; they have been neglectful of those means whereby alone the oneness and the permanency of the body can be maintained, and man knit together in one communion with his fellow-man and with God.”

We deem it subversive of all right discipline, even upon the ground our dissenting brethren themselves take, to hold out prospects to converts from heathenism of another’s fold, the effect of which must at any rate be to produce discontent with that station of life for which their proper father in the Lord finds them, upon due experience, fitted. To repeat such inducements, to dispose them in any shape or form which could evoke a thought of “injury in worldly prospects” by a laudable submission to the deliberate decision of him whose heart, we know, yearns, and whose prayers are daily rendered for the peace and edification of the lambs committed to him:—to subvert and set at naught that decision by acts evidently extortious of an unwilling testimony—of these proceedings we forbear to write the proper designation.

Our reverend brethren may, we think, derive a useful admonition from the case in hand. It is our distinct impression that the field of heathenism in India is wide enough; that our disunions are more noticeable by our unstable children in the Lord, as well as by idolators, in the excitement unavoidably created, by the transfer of converts from one fold to another, and the discussion of our divisions in sentiment and worship by those who can hardly be supposed to have grasped the real intention of them, or to expose the alleged causes and reason of them to any thing but misrepresentation. We hold that proselytes from dissenting congregations should *never be sought*; and should be accepted only after most mature probation, and a distinct conviction more than usually complete that an instruction in the doctrine and discipline of our reformed protestant Church has been followed by a more than

usually hearty acquiescence in her order and submission to her authority. Of course our own love of our church's fellowship would prompt us joyfully to extend it to such as these ; —but the instances must be extremely rare in all human probability for a very long period—and no *other* accessions can be really valuable. The remarks of the Reverend W. H. Perkins of Cawnpore, in his report furnished to Professor Street in October, 1847, are so wise and pathetic, that we must extract them entire.*

“ I would gladly tell you, were it in my power, of a like measure of success and encouragement in bringing lost sheep into the fold, the externals of which we have so happily completed : but I regret to say, our little flock is diminished in number rather than increased ; though those who have left us were wanderers from other Missions, and have now wandered also from us. In my last Report I mentioned that two Seikhs were resident with me under instruction as Catechumens. They were baptized early in 1845, and, being most attached friends, were named Dáúd and Gunásán, (David and Jonathan.) During the mournful season of Christmas 1845, and the commencement of 1846, when N.W. India was the scene of fearful warfare, it was touching to have two men of such a race dwelling among us as friends and brethren, while thousands of their countrymen were withstanding British armies to the death : and it was still more touching to hear the *Sikh** of Christ Jesus, Dáúd, lift up his voice in prayer to the True God that He would give peace instead of war, and have mercy on those who were suffering under its horrors. Perhaps no other spot in the length and breadth of Hindoostan, witnessed from the lips of a *Sikh* at that anxious time, such a prayer to the Lord Jehovah. When the long train of captured ordnance passed the Mission premises, and all its inhabitants, save David and Jonathan, assembled to see the trophies of British valour, we could appreciate the feeling which induced them to avoid the sight of such proofs of the land which gave them birth. They are men of a cast of character differing widely from that of the natives of Hindoostan ; they have far more originality, and their opinions are more independent. We cannot say that we have derived *unmixed* satisfaction from their walk as Christians ; they have had their infirmities, and much simplicity and firmness have been needed on our part to guide them in the narrow way. On one occasion, accompanied by another of our congregation, they came to me saying, they wished to leave Cawnpore, and that they would go any where I thought fit to send them. I attempted to reason with them, telling them I knew of no place where they could find any good which Cawnpore also could not afford them ; that I myself felt a deeper interest in them than I could hope any stranger could do ; and that if they were determined to depart, the place to which they would remove, must be of their own choosing. I spoke cautiously, but perhaps said too much to induce them to remain, for the cause of their dissatisfaction was a very trifling one ; be this as it may, the subject dropped, and they remained still with us. Some months had elapsed after this* occurrence, when I was one

* NOTE.—The word सिष, or सिष्य more properly, (anglicised Sishya,) means *disciple*.

morning surprised by their sending some books and other little articles of my property in their possession, with a message purporting, that they intended to leave the Mission at midday, and soon afterwards they came themselves and confirmed the intelligence. I at once saw my duty; I used no argument, asked for no information, but calling them into my study, and asking them to join me in parting prayer, I commended them to God's protection; and giving them certificates of their baptism, bid them farewell. The departure of two such individuals from our little company, was next in bitterness to the departure of two children from a family; for our spiritual children they were; but I saw no alternative, though they left me heavy-hearted indeed. Early in the morning of the following day, Gunásán returned in deepest grief and penitence, saying, that they both had passed the night in shame and sorrow; the din of the *serái* (public inn), after the quiet of the Mission compound, was intolerable, and that they had not even attempted to rest: he acknowledged they were unprepared for the calm dismissal I had granted them; that they never intended to go away, but that they had been annoyed at some observations made regarding them by one of the Native Christians, and he intreated me to receive them again on any terms I pleased. I told them their cottage remained just as they had left it; their place in my regard had never been vacated, and they consequently returned at once, in a temper greatly improved, and a spirit much subdued. Early in the present year, however, disappointed because he could not marry a Christian wife, a former partner being possibly still alive, Gunásán did depart indeed: Dáúd still remained, and after enquiry had been set on foot in his birthplace, and satisfactory proof received of his being a true man, he was united in marriage to an intelligent ward of the Orphan Asylum, and the respectable and consistent couple now inhabit one of the four cottages of our Christian village. Dáúd, after having been supported ever since his baptism by a kind friend to the Mission, a gentleman of the civil service, has now been appointed Hindú Teacher in the School, and assistant to the Missionaries as Reader. He is a poet of no ordinary genius."

In Mr. Leupolt's trials and sorrows, we do most sincerely sympathize. We have known long and well his generosity, his tenderness, his willing self-sacrifice in the service of all about him. Will he excuse our affectionately submitting to him that even traits so loveable as these must be checked, when the point at issue is the lifelong welfare of a weak lamb of Christ's fold;—that the father who divided unto his son *the portion which fell to him* that he might journey into a far country, saw him back again a way-worn prodigal, hungry, and destitute.

The point next remarkable in the case of Cornelius is, that he seems to have been employed at a distance from the Mission compound, at one of those new villages which the Benares Church Mission Association have established across the river. We agree with Mr. Leupolt that "agriculture is the most sure means of giving the Native Christians a footing on their father's soil, and a right to the land in which they were born." Still we consider the settlement of Christian

Villages without an absolutely *resident* clergyman, to be a proceeding fraught with danger. Our reasons for this impression are too trite and obvious to need mentioning—we believe no one feels the force of them more acutely than our brethren at Sigrā. But how is it to be avoided?—where are we to locate a growing colony *here*?—how provide them *bread*?—these are the questions which unavoidably occur. We cannot present the remedy—we can only warn of the peril. We think it better that the heathen field should be unploughed, than that the land reclaimed should lack seed and watering. We implore our brethren at Sigrā to make an effort for bringing sufficient force on their establishment for the location of at least one ordained missionary at the new and distant villages. The care of two hundred and fifty-three souls, with some bazaar-preaching in the neighbourhood, affords ample occupation for the whole time and energy of the most robust and intellectual man, and the whole burden of missionary reports is a running comment on its expediency. Let us see how many testimonies the report of the Propagation Society contains within a few pages.

“Deeply impressed with the great importance of watching over my little flock with a view to their being trained up in the way they should go, in spite of all difficulties or personal inconveniences arising from want of an accommodation, I have ever endeavoured, as you can well attest, to live amongst them as long as the weather and my health possibly allowed. But what good had been done while with them, I have frequently found on my return, after the short unavoidable intervals of my absence from them, has been almost all undone. To obviate this, as well as to enable me to prosecute the work with better success, I have for the last four years urged (but hitherto in vain,) the necessity of erecting a residence on the spot. And I may be permitted again to repeat, that without a resident Missionary among them, the Mission field here, methinks, will never yield that produce which, under God’s blessing, might reasonably be expected.”—Rev. M. R. DeMello’s report to Prof. Street. June, 1847.

“Let it not be for one moment supposed, that a Missionary’s care and anxiety are ended with the baptism of the convert; on the contrary, whatever might have been before, they are now doubled: who can tell what vigilance, what supervision, what solicitude, what prayers each baptized Christian requires of his pastor? Each and every one must be carefully put down in his mind’s register, each demands more than parental care! To do any permanent good to his flock, to exercise any very great influence over it, the Missionary must know each individual composing that flock; he must be acquainted with every little matter connected with the family and its circumstances, and this can only be gained by regular pastoral visits.”—Rev. C. E. Driberg, to Prof. Street. 1847.

“From what I saw of them, I feel convinced, that a Missionary to the Gonds, to be useful, must live among them. The labours of a Missionary located at Saugor, will, not, I think, humanly speaking, be attended with much success.”—Rev. J. G. Driberg, to Prof. Street. Oct. 1847.

The same impression appears to have commended itself to the Jesuits in Paraguay. We read in the "*Lettres Edifiantes*" that they induced their people to fix in settlements *where they might be subjected to Christian instruction and discipline*;—that in the portion of land marked out for *each Reduction, a church and mission-house were the first buildings raised*;—and that they were *placed in a central position, and the streets arranged in parallel lines, so as to be easily overlooked from the mission house*;—that *two missionaries were placed in every Reduction; the one to remain stationary, the other to make converts in the vicinity*; and that *the church bell sounded for prayers at break of day*; after which the people betook themselves to their employments.

Here we must for the present pause—unwillingly we confess—for the subject is full of interest for us; but we hope to resume our task in many numbers of this Magazine. We deem it a privilege that the Church in India has now a respectable organ for making heard her voice, and that our thanks are due to the zealous individuals who have organized the undertaking. We have not ourselves any cognizance of the exact statistics of the Magazine; but we have heard that it is the private adventure of a few gentlemen whose advances are not yet indemnified by its circulation, and who propose to devote any profits to the great religious societies of our Church. This is an object which true churchmen will surely aid in. The annual amount of subscription is too small to be felt by any but the poorest; and the prospective advantage of its efficient and prudent management is great beyond calculation. We shall be thankful to our Reverend Brethren, Chaplains and Missionaries, for any facts or suggestions bearing upon the theory and development of missions—references to Books and Reports, and the results of their own experience and reflection.* We purpose embracing the leading questions on evangelization and education, secular as well as religious.

* Any such may be addressed to the "care of the Editor," for the Writer of the present paper.

V.

TEARS.—NO. III.

"I did not mean it."

The bitterest tear—beyond a name—
Is the heart's tear in secret shed
O'er thought of word, or deed, of shame,
Though long since past, not dead,
But quick, in Mem'ry's soul, as flame.

Thought, how by words and deeds we wrong'd
The loved by whom we were beloved;
To whom our fealty belonged;—
Yet by whom we were not reprov'd,
But left for Conscience to reclaim.

Thought—and how much more dread this thought!—
How we have slighted Love Divine;
His love by Whose own Blood we're bought,
Love, which Death's self could not confine,
Nor Heaven of Heavens itself contain.

Thought—how we've set at nought that Blood,
And counted vile the priceless Price
He paid upon the painful rood;—
All righteous Mercy's own device
That Peace and Truth might meet again.

Yes; bitterest is that tear of all,
Still fruitless seeming—at the thought
Lest the perverseness of our fall
Have forfeited the Love which bought
Allegiance we have not maintained.

Such thought burns like the flaming sword
That kept guard at lost Eden's gate,
Still waving to and fro;—the word
Of Conscience that on sin *will* wait,
Nor ever let it go unchained.

Oh bitterest tears!
Oh fiery fears!
Aroused by memories of sin,
Ye needs must rest untold.—
To pay the cost
Of man, self-lost,
And Paradise for him to win,
The Priceless One was sold.—
Not tears, but Blood, bespoke His Agony—
And HE forsaken fell midst Victory.

SPHYNX.

RECOGNITION. •

And have we trodden the same paths at Home ?
 Climbed the same hills, and tracked the self same-streams,—
 Breathed the same air, and felt the same sun-beams,—
 Loved the same trees, and rocks, and meads, and dells, •
 From the same heights seen the same far waves gleaming,—
 From the same hamlets heard the same clear bells
 Hold converse glad in sweetest music streaming ?—

And have we trodden the same busy ways
 Of the same town, on week and sabbath days ?—
 Then, silence sought in the same holy pile,—
 And mused adown the self-same long-drawn aisle,—
 Heard the same chaunts within it's holy choir,
 Where the broad Oriel rains its varied fire ?

•
 Yes ! we have trodden the same paths at Home :
 And (to the other each, the while, unknown)
 We the same things have loved—together, yet alone.—
 Hence, (now we're met in a far other clime) •
 The present gathers brightness from past time :
 Each to the other opens Mem'ry's treasures—
 And, lo ! the same things have been all our pleasures.

Yes ! we have trodden the same paths. apart, at Home,
 And hence more gladly, now, we hand in hand can roam.

Sept. 18, 1842.

SPIRYNX.

VI.

ARCHITECTURE. ECCLESIASTICAL AND ORNAMENTAL, FOR INDIA.

LITTLE apology is necessary for introducing a subject which now-a-days is everywhere engaging attention. This subject is Architecture. Elmes, in his lectures on Architecture, says, it "is necessarily of too much importance to the welfare and comfort of man, to be neglected or despised by any but the most vain or superficial," yet were we to judge by the disregard of its rules manifested in most of our public works in this country, we should not give the rulers of the land credit for much enlightenment. The same author says, "It is the art by which we can best distinguish civilized man from his rude and barbarous ancestry;" also, "it forms a scale of comparative cultivation, and of the progress of intellect between nation and nation." Were our intellect and progress to be judged of by this standard, we should be ranked among the most uncultivated. Again: "Architecture is the most faithful recorder of the great and noble deeds of nations long since sunk into obscurity." Every body must acknowledge the truth of this assertion, and no doubt Bishop Heber was impressed with it when he remarked, that were the English to be driven out of this country, they would not leave a single pile of any durability behind them, to bear witness to the greatness of their nation, whereas our predecessors, the Mahomedans, have left many a noble pile to testify to their former greatness and love of the arts; however, better times may be hoped for, if they are not already coming to pass. The frequent calls that are made for designs, as well as the many works which are in progress in the North West Provinces, point to such a desirable change. The difficulty rests in the absence of professional men, and of a general knowledge of architecture both as to design and execution. It must therefore be desirable to possess a few hints on the subject, placed in a connected form. To supply this desideratum, is the object of this paper. I shall therefore endeavour to afford such information as will be easily comprehended, and, I hope, serve at the same time to prevent repetitions of absurdities in the shape of nondescript compositions, intended to represent Gothic, in the new churches which are now constantly rising in the out-stations, upon which large sums of money are wasted in useless ornament, and at the same time, to shew those who even have good works to refer to, and are able to prepare good models from the sections given, how to avoid improper admixture of styles.

Most persons, whose lot it has been, like my own, to visit the shores of Hindustan, have been accustomed to hear of the princely mansions of the so-called City of Palaces, Calcutta; and of late years many have, in addition, heard of it's New Cathedral, as a wonderful specimen of *Gothic*; and every one, even well acquainted with that peculiar style of English Architecture, who may have seen the lithographed design, will have pictured to himself something apparently correct, and very grand; but there is a wide difference between this elaborate print, and the pile itself. I must not be supposed to be writing a critique on the New Cathedral, though, to offer hints on Gothic Architecture being my main object, I shall be pardoned alluding to the most remarkable specimen of Indo-British design and execution, which I have ever had an opportunity of examining.

It would not have been amiss to have afforded, by way of introduction, a critique upon all the public works which have been erected in this Presidency, in imitation of *Gothic*, and more particularly the churches; but, without making a special tour of inspection with the published designs in hand, I should be unable to do full justice to the subject. I will nevertheless say a few words on those buildings. I have either seen, or become otherwise acquainted with, during my travels, or through the medium of plates and published descriptions. Among these are the New Cathedral, the Fort Church, the Kidderpore Church, The Scotch Free Kirk, Krishn Mohan Bannerjea's Chapel in Simla, near the Sanscrit College, and Bishop's College. Of these, the Fort Church and the College are the best, but *none* have any pretensions to purity of style.

Proceeding up country, there is the Bhagulpoor Church—rather better in point of design than most. At Patna there is the unfinished Chapel. At Benares we have the Sgra Mission Church, possessing features peculiar to itself, for which we are at a loss to find a parallel. Next in succession is the Chunar Church, with no pretension to beauty. Then a little toy at Mirzápúr, also very peculiar: when we have said that it is a pretty object at a distance, we shall have said enough. At the same station, is the Mission Chapel, not unlike the Calcutta one (Krishn Mohan's), designed by the same feeble hand. Further northward, we have the chapel of Jounpoor, which, though possessing several good points, and correct specimens of *Gothic* detail, falls far short of what is correct and requisite.

The next building in succession, as we proceed to the North West, is the Church at Cawnpore; it certainly deserves

preference to all the others mentioned : but here again, there are great errors of detail as well as of general design. Much money has been wasted on ill-executed panelling of the interior, and there are pinnaced turrets at the corners of the aisles, entirely out of place, and out of keeping with other portions of the building ; they are bad copies of the turrets to Henry the Seventh's Chapel at Westminster, which serve as abutments to the flying buttresses of that noble structure : *there* they have a *meaning*, at Cawnpore they have none. A want of this knowledge led to their adoption ; they struck the architect as being elegant, so he made the best copy he could.

Next to Cawnpore, we have the new church at Nynce Tal, it seems to be well designed, and has an *ecclesiastical look* about it that most of the others have not. In the same vicinity, we have the little church at Moradabad, a very neat, and apparently correct design.

We now turn to Agra, with its Church Mission church at Secundra ; a poor attempt : but in the Civil lines of that Station, the Government College boasts of better taste and detail than any other work of the kind, though it has many errors which a want of the intimate knowledge of detail that has been gained of late years naturally led to ; and to this deficiency must be added, the want of ample funds to produce more elaborate work : it has the advantage of much stone having been used, and of most superior materials and workmanship. I have heard of other *Gothic* buildings in the North West, but have neither seen the buildings themselves, nor drawings of them. Here then I must conclude my notice of the *existing* structures in this style with an apology for its necessary imperfection.

Every building which has been raised in India, since our possession of the country, has been so by amateurs ; self-taught, unprofessional men ; self-taught from books, and faulty pictures. This remark is applicable to all edifices of every order of Architecture, though more particularly to *English Domestic* and *Ecclesiastical Architecture*, commonly termed *Gothic*. The only exceptions I know of, are Sir David Ochterlony's houses at Shalimar, (Dehli,) and at Kurnai, the former is bad *Gothic*, the latter, a fine specimen of classical architecture. An architect was brought from Europe for the express purpose.

A very erroneous opinion has prevailed, that the Hon'ble Company's Engineer officers, must, as a matter of course, be good architects, which I am not prepared to admit ; for even

supposing that Civil architecture formed part of their preparatory studies, and that they even served an apprenticeship, the same as civil architects and builders at home, yet, it would by no means follow that they would all possess good taste, and talent for design, which are gifts that few only are favored with by nature, and it has been only those, so gifted, who have shone in the architectural line; as for instance General Garstin, General McLeod, Captain T. Prinsep, &c. whose works will ever be considered as first-rate; they, even, were unacquainted with the principles of *Gothic*, but had the good sense not to attempt it. It is to be regretted that Colonel Forbes had not followed their example, and have rested content with his Mint and his Grecian temple in Tank Square,—very fair specimens of the application of classical architecture,—and his great reputation as a deep mathematician, a first-rate mechanic, and no mean artist. The public would have been spared a burlesque on Cathedrals, and our venerated and most liberal Metropolitan, thousands of rupees—for, though it may sound and look well, to have a great work completed for only a fourth more than an estimate,* the delusion is dispelled when we find the estimate itself to have been exorbitant, and the work, not only inferior in design, but far more so in execution, not to take into consideration how ill-adapted it is to the climate, as well as to the purpose for which it was intended; but enough of this great failure. My object is to furnish such information as may qualify amateurs to judge of, or even to superintend, the building of Churches, or other public works—ornamental and useful. It is more particularly for the benefit of public-spirited officers having the disposal of the ferry funds and other taxes, who feel the want of some work to guide them in their outlay, that I have now come forward in these pages, to offer the benefit of experience acquired both in this country and at home, through the study and practice of Oriental as well as European *Gothic* (so called)—two styles, which though widely differing as a whole, have nevertheless many features in common, and which admit therefore, when fancy may require it, of a hybrid style of great beauty; it is, in fact, for this very reason that, ~~under~~ proper guidance, the native workmen can be brought

* The estimates were stated in the Report of October 1841 to be four lacs; and the actual outlay has not been more than five—an excess which is very far less than is usual in buildings of this magnitude; and in the instance of untried works, and especially in a country like India, almost without a parallel.

to execute the *Gothic* with a freedom and accuracy wanting in the classical orders. Of course I except those workmen who have been brought up in the art of executing Grecian and Roman moulding; these acquire a stiffness and formality of ideas and of execution that it is difficult to break them of. To such I prefer the village workmen, who have more freedom, and whose hands have not been cramped by rigid rules. The subject I have here undertaken to write upon is one, which would better have been condensed, and published in the shape of a pamphlet by itself; but I hope still, that the course taken, may prove advantageous; for (not pretending myself to be considered professional more than my brother dabblers in bricks and mortar), I shall no doubt commit errors of expression as well as of opinion which I shall have the advantage of having pointed out to me in the course of monthly publication, and be thereby enabled, (should it be thought useful to republish,) to correct such points in the second edition. It is the lot of those who write for the public, to meet with criticism; some even court it, myself amongst the number. We may consider ourselves ever so wise, still we shall always be learning something new, if we condescend to keep our eyes and ears open, and to profit by what we hear and see; and nowhere will this be found more true, than in the progress of work in this country. Ignorant and un-mechanical, as we may suppose the native workmen to be, still we should find that many simple, though ingenious modes of effecting what we at home depend upon machinery for, are known and practised by them, such as the lifting of large blocks of stone, and carrying them up lofty scaffolding. This is among the examples I shall have occasion to quote hereafter: I start then, prepared for criticism, intent on being useful, and hoping for indulgence.

Religion occupying the first place in our hearts, I shall then commence with remarks on Ecclesiastical Architecture,—*First*, treating of the plans and general features requisite for this country.—*Secondly*, the different styles of architecture appropriate. *Thirdly*, I shall treat of Church internal arrangement, furniture and decoration. *Fourthly*, of roofing. *Fifthly*, of glazing and doors. *Sixth and lastly*, on ventilation. This much accomplished, I propose treating of the application of Gothic and of Saracenic, to Domestic buildings, bridges, &c. &c. and shall then conclude with notes on materials, and other data which may be considered useful.

Of the most convenient plans recommended for this country, according to the means at disposal.

I shall commence with the most simple, as the most likely to be often required.

The most simple form is of course a parallelogram of any dimensions, according to space required; but unless it be for a hill station, or be placed in the shade of lofty trees, a church or chapel of such form would be barely endurable in the hot season, but should it be adopted, the proportion should not be less than twice the breadth for its length, and the walls should be thick, with deep buttresses. (See fig. 1.) If verandas are added to the same form, the proportions of the interior will be altered, in the length, which will bear a greater proportion to the breadth, keeping the true proportion of double the entire breadth for the exterior walls. (See fig. 2.) If a tower be added, it can be so, either on the sides, or at the east end, as shown in both figures by dotted lines, A and B. If no carriage way be left under the tower, (and this must depend upon circumstances, whether a good foundation can be had or not, for if bad, it is unsafe,) then a porch, sufficiently large, may be placed instead, on the north side, near the west end.

The dimensions of a building of this form must be regulated by the probable accommodation required. As a rule, two feet in width, by three in depth, is needed for each chair sitting, and for benches for soldiers, one foot eight by three; therefore, allowing that the proper arrangement of a street left up the centre, be made, and six inches extra allowed towards the walls, the smallest room would be thus: 6 feet 6 inches \times 2 = 13 feet for the two pews of three chairs each, + 3 feet for the street, giving a total of 16 feet for the width, consequently of 32 feet for the length, which might be as much as 40 if needful, which it would be, in case of there being no chancel or recess for the Communion Table.—Therefore, a room 16 \times 32 would, after deducting for the font and pulpit, &c. &c. leave space for seven rows of chairs, or 7 \times 6 = 42 sittings, and if 40 feet, three rows more, 3 \times 6 = 18 + 42 = 60 sittings, which is more than is required for most small stations.

With these data, it would be easy for any one to calculate the size of the building required; nor would an extra four feet, giving four instead of three chairs to a pew, render an alteration in the design needful.

The ordinary width of the naves of most country churches is 24 feet, which gives four feet for the street, and 10 for

each pew or bench. The length, in proportion, is generally more than the double square, being 60 feet.

There is a decided disadvantage in making all the proportions of the superstructure of a small church equal to the space or ground-plot, for it renders any addition in after-times extremely difficult, and the appearance is ridiculous, being that of a model, instead of a building itself. The Mirzápúr church is an instance of this error.

The next form I should recommend, consists of no more than the same parallelogram with a second of smaller dimensions added to its east end, to form a chancel, (see fig. 3,) with or without verandas or cloisters, as the case may be. Indeed, I should always prefer this truly ecclesiastical form to any other, not only from its simplicity and elegance, but from its being that which every Englishman has been accustomed to see in his childhood, consequently conveying ideas that are not called forth in buildings of a non-ecclesiastic arrangement.

Where, however, the expense of this addition renders it impossible, an equally correct, and less costly arrangement can be substituted in the *apse*, which is a hemi-spherical or multangular recess that was common in the Saxon, Norman, and Early English styles ; (see figures 4 and 5.)

The ordinary proportion of the *chancel* is two-thirds the length of the *nave*, the width bearing the same proportion to the length, as the *nave* itself. For instance, if the nave be 60 feet, the chancel would be 40 ; but it might be as low as one-half, or 30 feet : in this case however, the width would not be reduced in proportion, as 15 feet would be manifestly too small. The architect in this, as well as in every other point, must be more or less guided by circumstances, which will form the exception to the rule.

The *apse* may be in extreme depth, equal only to the entire diameter (see dotted lines, fig. 4) or it may be increased at pleasure. This will apply to the horse-shoe or true *apse*, or to the multangular, which may be a semi-octagon, nonagon, duodecagon, or any number of sides, provided the angle does not fall in the centre ; the latter figure is best for a large building, and the former for a small one. All these last-named may be with or without cloisters.

The next change towards more expensive forms is simply in adding aisles to those already described (see figures 6 and 7,) the inner aisle divisions being formed of pillars supporting arches of any shape, according to the style adopted for the whole work. The proper width of the aisles, is half that of the nave, and may be much less, particularly when the latter

is broad in proportion to its length ; because, otherwise, the external appearance would be inelegant through false proportion : but here again this must depend upon the taste of the designer.

The instances are comparatively few, where the aisles are continued to the chancel ; these are in a measure confined to the later or "*Perpendicular*" or "*Tudor*" structures. Dedham in Essex, Hadleigh, Lavenham, and Framlingham in Suffolk are instances : at Eye, in the same county, the church is a splendid example. The rood or chancel screen was the line of separation, as well as the more elevated floor.

For this climate, I consider that the Flemish, and some of the French churches, afford the best designs, in having double, and even treble aisles, formed by rows of chapels branching off at right angles ; but of this I shall treat further on. •

Having described the most simple forms, I will now treat of others more complicated. I have just described those with aisles, with or without cloisters ; the next addition is that of *transepts*, making the building cruciform ; i. e. in the shape of a cross (see fig. 8) : this, like the others, can have aisles and cloisters (figs. 9 and 10). The east end may have an *apse*, or be rectangular, as may suit the fancy of the architect.

I have said above, that the plan of some of the continental churches is well adapted to this country ; it consists of the usual arrangement of nave, chancel, transepts and aisles, but the peculiar feature is in the last named. The aisles consist of a series of transepts, as it were, branching from the nave, and extending from one to three arches deep, with gable ends (see fig. 11), the roofs being pitched and running at right angles from the nave walls and clerestory.

A large window of three lights is placed in each gable. The pillars or shafts supporting the arches are smaller than the main piers. The appearance, external as well as internal, is very pleasing. Now for India, we should only have to build inner gable walls, the full length on both sides, or on the south only (see dotted lines, figs. 11 and 12) placing glazed windows in these, and tracery without glass, but only jalousies (or without them) in the outer walls—the space between the two walls forming a cloister or veranda of itself. This arrangement admits of a most elegant superstructure ; the expense consists in the extra roofing required, as they must be pent roofs, otherwise the effect would be lost entirely ; indeed, such roofs are almost indispensable in Gothic architecture.

The tower, or towers, (for there may be two, and even three in such a building) would be best placed at the west end, but if expense be no object, it would look best over the transept at (*a*). If two towers, they should be one on each side of the west end of the nave: (*b, b*). If three, the third would be over the transept, (*a*) which is commonly called the lantern. Such a grand plan as this would answer for a small Cathedral, or for a large one, by increasing the proportions. The new church at *Hambro'* is designed after this form; it has only one tower and spire, and two very handsome porches. Most of the churches in Jersey are of this form; likewise in Brittany.

I have here said enough as to the shape and ground-plans of churches and chapels, I will now preface my suggestions as to superstructure, with a few remarks on the different styles of ecclesiastical architecture, into which archæologists have sub-divided it.

Sub-divisions of Style.

There are six distinct styles of Old English Church Architecture; namely, the Saxon, Norman, early English, Decorated, Perpendicular (or Tudor), and the Debased. The first and last bear closely on their next neighbour, but the others, though having many features in common, are very distinct, even to an unpractised eye. There are intermediate or transition styles between the second and third, third and fourth, and fourth and fifth; but the decline to Debased of the reigns of Henry VIII., Elizabeth, and of the Charles' is so gradual, that the transition is undefined. A correct knowledge of all the peculiarities cannot be learned from mere reading, and studying of plates; a long and patient examination and study of existing examples can alone practise the eye to detect such niceties. To the unpractised eye, all pointed arches, window-tracery and panel-work, are alike *Gothic*. The same with regard to mouldings, buttresses, pinnacles, &c. &c. Hence it is that such blunders have been made in designs in this country and in Europe; but such would not be tolerated now. Within the last eight or ten years a revival has taken place, greatly induced by the building of the New Parliament houses. Formerly in England, and still in this country, Gothic has been supposed to consist of two curved lines meeting in a point for the doors and windows, a row of blocks like cheroot boxes on the walls for a battlemented parapet (the Calcutta Simla Chapel and other of Mr. ——'s designs to wit,) and as a finish, a few pyramidal erections at the corners of the

building and on the towers intended to represent spires. The cornices (in lieu of water tables, drip moulds, and string courses) are usually bad Tuscan, with sometimes a *Gothic* addition of a zig-zag performance underneath a fillet, not unlike sharks' teeth, or the top of a park paling turned upside down, and painted white, on a yellow ground, to make its form unmistakable. This may be thought an exaggeration, but it is not so; even the great Calcutta St. Paul's is done over with a kind of half-chocolate color, and its shallow decorations picked out in white, as much as to say, "*This is meant for*" Gothic panelling,—arising from a want of knowledge of the *section* of the *outline*, which has been itself misunderstood. An attempt is thus made to supply the place of broad lights, and deep shadows, which constitute the beauty of all buildings, and particularly Gothic, with plaster and paint; two commodities, which cover a multitude of defects. It is a saying as common in England as in India, that it will come right in the paint and plaster,—"*Rung, putting, palaster men sab ho jaega.*" I think I hear myself told, "This is all very well, but what can you expect in mere brick and plaster; stone is your only;" to which I should reply, it is very convenient to say so, but I can tell a different story: I have been myself laughed at for proposing to do work in moulded brick, but any one who will take the trouble to try, will find, that the most beautiful and durable work can be produced out of potter's clay, cast in wooden moulds, and baked in a reverberating furnace. With proper care, any variety of ornament can be produced, and if this be coated with finely ground shell lime, it will look as good as stone, and be more durable than some kinds of rock used in building: but I shall reserve more particular remarks on this subject for a future page, when treating of materials. But to revert to the subject of misapplication or mixing of styles; this is to be observed in every single building I have met with in India, the Agra College excepted. The Fort William Church is marred by this blunder: in the east end is a tolerably fair "Decorated" window, and in the interior "Perpendicular" work arches, piers and panelling, with "Decorated" vaulted roof; and the west end has three, single light, windows, in imitation of "Early English." Nothing can be more out of place than these; upon the whole, however, this church is the best finished of all I have named in a former page. When remarking upon these very errors, as well as similar ones in the Cathedral, I have been gravely told that I could be shown examples from many of our Cathedrals and Parish Churches! Examples of what? bad copies of worse ori-

ginals, and of an original mixture of styles ? True, but it is entirely forgotten how so many styles came to be found in the same edifice : Ely Cathedral to wit—it was the consequence of constant addition in different periods, when changes had taken place in the architecture of the land, not from original design. In the present day, when all changes have long since ceased, and that we are acquainted with the features in detail of each style, we have no need to make an “olla podrida” of a work, but can confine ourselves to any one by itself. If a variety be desired, it can surely be introduced in due order, without being jumbled, and the least point that should be attended to, is, to avoid reversing the order of things, by placing the latest at the base, and the earliest at the top of a building, as in the tower of the Calcutta Cathedral, where the base is “Debased,” (to wit, the horizontal beams of the carriage ways, and the heads of the doors,) the mid structure mixed “Decorated” and “Perpendicular,” and the top of the tower done “Norman,” (in imitation of that of Norwich Cathedral, which is “Norman” from its very base up to the parapet,) and the base of the spire, which is of a far later date. I was once told, when remarking on this absurdity, “Why man, I will prove it correct, for it is taken from Norwich Cathedral,” and Winkles was opened, and placed before me. All the company gravely admitted the authority but myself, who, having past many an idle hour in that mighty pile, knew better. What would the ghost of Bishop Herbert say, at seeing the burlesque I allude to ?*

Although, as I have argued, there be no need in ordinary designs to make a mixture, still, it may be done with great effect,

* Norwich Cathedral was built by Herbert de Lozing, in the reign of William the 2nd. The foundation was laid A. D. 1096, and was completed by his successor Edward, about 1150. In 1171 it was greatly injured by fire, and afterwards restored by John de Oxford, whose works were completed in 1197. Walter de Suffield, the 10th bishop,* was the next benefactor, from 1244 to 1257. In 1271 the tower was partly injured by lightning during Divine service, and in the following year the whole fabric was still further injured by a mob, during the disputes with the monks. The repairs then rendered necessary were not completed for seven years, when (in 1278) the Cathedral was reconsecrated in presence of Edward the First and Queen Eleanor, and many bishops and nobles. It is generally believed that Ralph de Walpole commenced the spire in 1295, and that it was not finished till 1361, by Bishop Percy. Many other additions were made from time to time, to the very latest periods, which are easily discernible ; yet this Cathedral retains, perhaps, a larger portion of original work than most others. The difference between the tower, below the parapet, and the spire, is very striking to the most inexperienced eye.—See Winkles’ Cathedrals, vol. 2.

propriety and advantage, if properly managed ; for instance, supposing it necessary in a damp climate and soil, like that of Bengal, to have a raised floor upon arches forming the base of the building, the height would not admit of their being acutely pointed. "*Norman*" is just the style which in every way is most convenient, for appearance, as well as economy, the superstructure might be "*Early English*," "*Decorated*," or "*Perpendicular*," either with equal propriety. The crypt of Canterbury Cathedral is very early Norman, and the superstructure of various subsequent dates ; but it would appear very absurd to reverse the order of things. Were an architect to mix Grecian, Doric, and Tuscan or Ionic, after the same fashion the whole world would hoot the unhappy builder—and why ? because fixed rules were long since laid down, and have for two centuries and more been carefully taught. Not so as regards Gothic, till within the last ten years and less. The first step towards a system was introduced by Mr. Carter, and has since been carried further by Rickmann and others, also by the Oxford Architectural Society and Cambridge Camden Society, a society which, *malgré* the extravagancies and absurdities promulgated by some of its members, has done infinite good towards restoration of injured works, also to the study of the true principles of English design ; and one of its learned and enthusiastic members (Professor Whewell) has discovered many of its geometrical principles. Most useful books are now easily procurable, such as the Oxford Glossary, Bloxams's Church Architecture, Pugin's Works, the Cambridge Camden Society's periodical &c. &c. To those who would really wish to be correct I should recommend the purchase of such works.

In my next paper I shall offer a few remarks on the different styles enumerated in a preceding page, shewing the distinctions between each.

M. K.

VII.

MY MEXICAN VALET.

IF the vegetation is nowhere throughout Mexico so rich as in the valley of Jalapa, nowhere else either are all the disagreeables of too damp an atmosphere so obvious. A dais of mist seems during three quarters of the year to rest upon the *Cofre de Perote*, and to extend thence to the far horizon, like the roof of a tent. From this ceiling a fine rain falls incessantly: the moisture collects along the eaves of the low houses, and patters in large drops upon the roadway. The dismal streets are deserted; and Jalapa expiates by nine months of discomfort the beauty of its perpetual verdure. But, when the sun does tear asunder the curtain of clouds—when the sky can reunite its intense blue to the fresh green of the hills, Jalapa becomes once more the enchanted city which it appears to the distant traveller. Its steep streets are now cheerful and picturesque; every step introduces to some novel decoration. Now a charming villa, curiously painted in white and red, peeps upon you from amongst groves of guava, liquidambar or palm trees. Now the eye rests upon the amethyst-colored mountains which shelter the snug town, or upon rocks, draped with convolvulus and other lavishly-flowering plants, amongst which, perhaps, cascades brawl every here and there, or throw their water in refreshing floods across the path, which is itself soon lost to sight between hedges of datura, jessamine and honey-suckle. It cannot be denied that, at evening, shadows will fall on the landscape, but even they do so with such tenderness, that the scene seems rather to melt, like a “dissolving view,” into another form of beauty. For night, at Jalapa, has in truth little cause to be jealous of the day. It is only then that the town really seems awake. Then the ground-floor of each house is the place of re-union for all the members of the family; visits are paid; conversation, music, love have now their appointed hour. It is at night too, especially, that the traveller may surprise in all its grace, the domestic life of Mexico. Almost every window, thrown wide open to the fresh and scented breeze, sheds upon the dark street a glad stream of noise and light. Uninvited, therefore, but without intrusion, the stranger may nightly take his part in a hundred *fêtes*; he may see the graceful Jalapeñas (confessedly the most lovely women of Mexico) play off, though with sweet simplicity, their proverbial fascinations; and, if he

does lend his eyes to the dangerous sight, the chances are he will be unable to tear himself from the new and piquant spectacle for many a pleasant hour—aye, not until the flowers begin to fade in the black hair of the pretty brunettes within—until the notes of the harp seem to die regretfully, and the last windows are closed behind their trace-work balconies.

In whatever direction you may proceed on leaving Jalapa—whether towards Mexico, through the icy fogs of the mountains, or by the road to Vera Cruz, where every day the heat becomes more stifling—you cannot fail to regret the balmy climate of this “happy valley.” For my part, I put off my departure from day to day; and a fortnight had passed like a dream since the evening on which, after the miserable death of Don Blas, I had entered sadly into Jalapa. But now that prosaic spur to departure—a dwindling purse—would permit no further delay. I set off therefore with my faithful valet Cecilio, and another old travelling comrade, whom, however, I have hitherto forgotten to mention. This was a fine English spaniel, of a large breed, called Love—a name which Cecilio would *español-ize* (merciful reader, I mean no pun) into *Lova*,* thereby, I need not say, materially altering the signification. This dog had hitherto accompanied me even on my most rapid journeys. My horse Storm honoured her with his especial patronage; and, in fact, never galloped so merrily as when Love was bounding amongst his legs, or leaping up at his steaming nostrils.

We soon left Jalapa, with its fertile hills, its orange groves, banana and guava trees, behind us; and arrived in good time at *Leucero*. This name is a legacy from one of the soldiers of Cortes to the wild spot where he had established a *venta*, and where some of those primitive stockade-cabins, called *jacales*, may still be seen. But later associations commend Leucero perhaps more strongly to the curiosity of the traveller: for, near the hamlet, on the brow of a hill, from whence the eye embraces the serrated outlines of the distant Cordillera, and even, when the sky is clear, a glimpse of the sea, stands a little red house adorned with a modest peristyle, and surmounted by a glass observatory. This ~~unassuming~~ place is the country-house of the redoubtable Santa Anna.

Not far from Leucero, after passing the defile of Cerro Gordo, we heard the roaring of the romantic Antigua. A

* *Lova*, is a she-wolf.

stone bridge on seven bold arches unites one precipitous bank of the river to the other, and attests the grand engineering conceptions of the old masters of Mexico. Fatigued by a march somewhat longer than usual, I halted for some minutes in this picturesque spot (called Puente Nacional), admiring the contortions of the stream as, twisting amongst masses of rock and leaping over the stumps of shattered trees, it rushed foaming and bellowing on its stormy way. The heat which since our departure from Jalapa had been steadily and rapidly increasing, affected my two four-footed friends very differently. Storm breathed with delight a wind which was nevertheless so hot as to blight the very herbage. It was the first time for five years that he had basked in a sun as glowing as that of his native and distant *querencia*; and his joy exhaled in wild neighs. The poor spaniel, Love, on the contrary, with hanging tongue and panting sides, sought in vain for a drop of moisture, amidst the fibres of withered grass. It was however only some eight leagues to Vera Cruz, and I made up my mind to push on by myself, so as, if possible, to reach Vera Cruz that same night, leaving Cecilio to rejoin me on the morrow—as his steed could by no means keep pace with mine. Destiny, however, had disposed of me very differently. Cecilio, who had fallen into the rear, hurried up to me just as I was setting off. His cheeks, of the colour of raw beef, were streaming with sweat, and all his features wore an air of constraint and uneasiness—vulgar emotions which ordinarily Cecilio's countenance, like that of an ancient philosopher, or of a modern courtier, disdained to betray. He pushed his horse actually abreast of mine, before he spoke, and I was doubly astonished. It was not, perhaps, so very great a liberty; but it was the first time that Cecilio had permitted himself to fail, even so much, in respect towards me: besides, the exertion, which his Bucephalus must have made, so nearly to keep up with me, was an unprecedented and incomprehensible, though undeniable, fact.

"Señor," said Cecilio at last, "if I have been rightly informed, we enter here upon the territories of the *vomito*. Now I have the weakness to be somewhat anxious concerning an existence which is not altogether disagreeable; so that, with your lordship's permission, I will go no further."

"You are quite right," said I, "the yellow fever does begin hereabouts; and it is, moreover, particularly fond of attacking puffy fellows like you. But what of that? You know the

road from hence to Mexico. May the horse, which I freely give you in acknowledgment of your faithful services, carry you there in safety and comfort!"

Now this was all very lordly and munificent on my part; but unfortunately there was a question to be settled between master and valet about some arrears of wages, which the donative of a foundered horse almost past work, did not cast altogether in Cecilio's favour: so, in fact, Cecilio very delicately hinted, implying his willingness to receive his "little balance" on the spot. I resorted, therefore, to an argument which, I anticipated, would be unanswerable.

"My good friend, you know full well why I left Jalapa. Unless, therefore, you can direct me to some bank, or house of business, in this wilderness (where for my part I cannot see a cabin) which will cash for me a draft on Vera Cruz, I recommend you to bear your woes patiently until we get *there*."

Cecilio did not answer a word. But I saw from his manner that he did not yet give up the case as desperate. In fact, after perhaps half an hour of silent march, he returned to the charge:—

"If your lordship thought fit to carry me as your servant to Europe, the strong desire I have to visit those famous lands would induce me to brave even the *vomito*; for, as the proverb says:

•
"He that will not run a risk,
Shall never see the world."

I represented to Cecilio that the double passage-money would be a serious expence—that amongst the foreigners, who made Mexico their residence, few could be said to roll in wealth—that most of them returned to their native country with purses even lighter than when they came—that, in short, a certain caballero, who was able to cut no contemptible figure in Mexico, was, alas! by no means a prophet in his own country. Cecilio comprehended the allusion at once, and drew afresh upon his stock of resignation. •

We pursued our journey; but Cecilio now kept obstinately, and (considering the natural disqualifications of his quadruped) very marvellously, close to my horse's heels. All at once he raised quite a shriek of delight.

"What's the matter now, sirrah?" I demanded, somewhat sternly.

"Oh! señor, such an admirable plan as I have hit upon!"

"Well, let us hear this great scheme then."

"I have the honour to propose to your excellency," said Cecilio with immense formality, "that you stake your good horse Storm, at *monte*, against the wages which are due to me. Considering, on the one hand, that it is impossible to find in this disgusting desert the means of paying me in specie, and, on the other, that I am absolutely determined to go no further, your excellency will scarcely reject a proposition which has at least the merit of obviating both difficulties. If your lordship wins, I hold you free: I shall still retain the great honour of having served you *gratis*. Whilst, should your excellency lose by accident, you will nevertheless have this orange-tawny animal on which to pursue your journey to Vera Cruz, under the protection of God."

I was about to reject angrily the strange proposal, when suddenly the thing struck me as so richly extravagant, that I agreed at once. We dismounted. According to the almost universal practice of Mexicans, Cecilio never travelled without a pack of cards. Behold, then, the master and servant seated, face to face, under a clump of trees by the roadside. Love stretched herself on the sand, panting grievously; whilst Storm, impatient of the delay, employed himself in making small excavations with his two fore-feet alternately. As I looked at the noble creature, so soon, perhaps, to be no longer mine, I repented my momentary folly; but it was too late. Cecilio held out the cards:—

"Will your excellency," said he, redoubling in ceremonious gravity, "do me the extreme honour to cut?"

I absolutely shuddered as I remembered my invariable ill-luck, and cut the pack with a cold and trembling hand. Then, not to prolong the suspense of a position of which, besides, I began to be rather ashamed, I fixed the match at a rubber of three games: five minutes therefore would settle the matter. I dealt two cards; Cecilio chose one; the other fell to me: I then turned up half-a-dozen cards successively, strange to say, of the same colour. Could it be? The game was mine. Nevertheless, Cecilio did not even wink. You might have thought that the stake was too insignificant for interest, his apparent indifference was so profound. For my part, I almost began to think it possible that Fortune might make a mistake for once, and favour me. But my hopes were soon dashed: Cecilio won the second game. The third would be decisive.

We had been so engrossed with our play, that two horsemen had approached us within a few yards, without having attracted our notice. Indeed, I only became aware of their

presence from hearing the very words of their conversation. One of the new-comers—a glance at his costume was sufficient to assure us—was a *Jarocho*, or inhabitant of the sea-coast (or district) of Vera Cruz. He adhered indeed to the peculiar dress of his tribe in every particular. A broad-brimmed straw hat turned up behind, from which hung a handkerchief of red and yellow checks so as to protect the wearer's neck from the scorching sun—a linen shirt with a front of the finest cambric—no waistcoat—breeches of blue cotton-velvet open at the knees and reaching to the calf—a scarf of crimson silk wound round the hips, from which hung glittering in the sun, the universal *mâchete*.* Every detail was faultless judged by the standard of *Jarocho* dandyism. It is true that his feet, which held the stirrups merely by the indifferent pressure of a toe, were stockingless; but this deficiency was far more than compensated by the ease and haughty nonchalance of his whole bearing. His skin, nevertheless, was darker than that of a native Indian; and his crisp-curling hair and beard revealed the oriental derivation of his race.

It was not so easy to pronounce on the condition of the other cavalier. He wore a vest of gaily-printed calico, white trowsers, short boots of Cordova leather, and a handsome straw hat of the costly fabric of *Jipijapa*.† The somewhat stern expression of his face might as easily denote, in this land of fierce adventure, an itinerant merchant, or a horse-breaker, as a highway-robber; and the valuable horse which he rode would harmonize with either of these suppositions.

Two gamblers wherever they may be met with, afford an eminently agreeable spectacle to Mexicans of all ranks; so that to my infinite disgust the two horsemen pulled up near us, apparently as a matter of course; and, without word spoken, appeared to have made up their minds to witness our proceedings, however long they might continue. I sat motionless with my cards in my hand, ashamed to be detected even by strangers in an occupation so foreign to my habits. Still as our primitive gaming-table—the turf—bore no symptom of any thing which could be taken for a stake, I flattered myself that we might be supposed to play merely for amusement during

* A long horn-handled knife without guard or sheath.

† These hats, called *Jipijapa* from the place where they are made, sometimes cost as much as £10 sterling.

the noon-tide heat. Unfortunately however, I had to do with men far too deeply versed in the weaknesses of human (especially of *Mexican*) nature.

"I wonder now if you are playing for that fine bay?" asked, as he saluted me, the cavalier in dyed calico, accompanying his words with a penetrating glance.

"Exactly so," I replied.

"Why then, my masters, you play high," retorted the stranger drily; "and if, as I guess, the animal is your's, señor *now*, I wish you good luck. Are we by chance indiscreet in desiring to watch the game?"

"With your kind permission, caballeros," I replied, "I would rather finish it as I have begun, for I have often observed that my fortune is not quite so bad when there are no spectators."

The stranger was himself probably too true a gamester not to respect such legitimate scruples: resigning himself, therefore, to his disappointment, and saluting me again courteously, though in silence, he turned to his companion with the remark:—

"In fact we ourselves have no time to lose. Here, too, we part. You may depend upon me, if I *can* find time, to be at Manantial to-morrow for the *fandango*; although, if I am not mistaken, we shall have the north wind soon."

"To-morrow then, I hope, we shall meet, Adios!" returned the other: and the horsemen put themselves in motion in different directions; the last speaker taking a path to the left, whilst the other pursued the high-road.

"What on earth," I demanded mechanically of Cecilio, "can the north wind have to do with the *fandango* of a petty village?"

"Perhaps the gentleman in the calico jacket is afraid to catch cold," suggested Cecilio, with all the mock-modesty of a professional wit.

After this lucid solution, we resumed the interrupted game. I again turned up two cards, and Cecilio again made his choice. He had taken the knave of clubs. One by one I dealt out the cards with a hand which I could not render steady. I could almost hear my heart beat; and yet it was, I am certain, more from regret than any covetousness. I might be about to lose—foolishly to deprive myself of—the faithful comrade of five years of wandering! Even Cecilio condescended at length to avow himself human, by wiping his face which streamed with perspiration. All at once he uttered

a cry, which found a painful echo in the very bottom of my heart. I had just turned up the knave of hearts !

"*Vous avez perdu, monsieur,*" he exclaimed.

At these words, uttered in good French, I stared at Cecilio in astonishment. As for that personage, approaching Storm triumphantly, he was about to bestride him at once.

"Stop ! scoundrel, I did not stake *the saddle*," I cried ; and ordered him to exchange it for the one which had hitherto been on the orange-tawny brute.

Cecilio fulfilled in silence the last command which he was destined to receive from his old master ; and I watched his proceedings in mournful abstraction. When he had effected the exchange, Cecilio mounted his horse—the splendid creature which *had been* mine. How I cursed my foolish caprice ! But it was too late. Still I flatter myself that my pride completely suppressed all outward indications of the mortification which was gnawing me within. Thus I inquired of Cecilio with all the unconcern I could assume, 'how it was' that he spoke French so well without my ever having the 'slightest conception that he knew a word of it.'

"I could scarcely," replied Cecilio, "be five years behind your excellency's chair, when you dined with your countrymen, without picking up something of your language : but, as to letting you know the extent of my accomplishments, that would never have done. Why, your excellency would then have had ever so many secrets from your faithful servant."

Cecilio was evidently descended from one of those knowing servitors who abound in the rogue-romances of Spain. Formerly, indeed, I had often fancied some resemblance in him to the "Ambrose Lamela" of "Gil Blas :—" his physiognomy had not, then, deceived me ! Still, despite the something of impertinence which he now developed, for the first time, he seemed when he was actually about to depart, to be under the influence of a really painful impression. It was, indeed, only natural that he should feel something like regret at parting in such a way from one who had been, after all, for five years an indulgent master to him. His emotion soon grew so evident, that the contagion affected me. Something of the liking, which so many years, and so many stirring adventures, passed in company could scarcely fail to create, revived within me.

"Cecilio, my friend," said I, "this same horse which you have won from me—I could not have taken it with me aboard ship—are you not convinced in your heart that I should have

given it to you in a few days? Is it then having deprived me of it so unnecessarily that now causes you pain?"

Cecilio sighed deeply.

"I do regret I confess, señor, to see your beautiful saddle on so worthless a brute as that; and on the other hand I am ashamed to be unable suitably to caparison the noble creature I have won from you. *À propos!* since your excellency is in the vein—what say you?—shall we play for the saddle?"

This was too much! Indignant at this crowning ingratitude and impudence, "Take care," I cried out, pretending also to cock a pistol, "Take care that I do not take back by force a horse too good for a rogue like you to mount."

Cecilio's only answer to this threat was to plunge both spurs into poor Storm's flanks, and to call and whistle to the spaniel, which up to this time had watched, with the appearance of uneasy wonder, the sudden separation of horse and master. I whistled to Love on my side. The poor beast, thus called upon for the first time in its life to pronounce irrevocably between the two dominant affections of its life, hesitated. She first darted off to rejoin Storm, and then came panting back to me—her eyes and look full of the very essence of supplication. Even her body shewed by convulsive movements what a deadly struggle was taking place in the poor thing's feelings. I saw her actually *shiver*, for an instant, with distress; then with a dismal cry, more howl than bark, she disappeared far from me, in the dust raised by the gallop of the four-footed friend whom she loved better than me. I now felt really alone. Distracted between rage and grief, I was at first tempted to revenge my mortifications upon the miserable horse which destiny had permitted me to retain; but the weak and wicked impulse soon passed. I had learned something, in the multitudinous crosses of an adventurous life, of the hard virtue of resignation. Moreover many of the circumstances of the sentimental drama just concluded were so farcical, and the *denouement*, (apart from my own feelings which were most tragical) was so ridiculous, that a sense of the position at last pervaded even me; and I ended by throwing myself on the ground roaring and writhing in long-continued convulsions of laughter.

[*Translated and adapted (for the Benares Magazine,) from the French, of*
M. GABRIEL FERRY.]

VIII.

HYMNS FOR FESTIVALS.

IV.—THE PRESENTATION OF CHRIST IN THE TEMPLE—

FEBRUARY 2ND.

Herr Jesu, Trost der Heiden,
 Der Herzen Heil und Licht !
 Wir suchen heut mit Freuden
 Dein Gnadenangesicht.
 Nach Simeons Exempel
 Zieht heilige Begier
 In diesem deinem Tempel,
 O Heiland, uns zu dir.

Du wirst von uns gefunden
 Noch jetzt an jedem Ort,
 Wo Seelen sich verbunden
 Auf dein Verheißungswort ;
 Vergönnt noch alle Tage,
 Dass man dich, Gott zum Preis,
 Auf Glaubens-armen trage,
 Wie dort der fromme Greis.

Sey uns ein Quell der Wonne,
 Ein Trost uns in der Pein ;
 Im Dunkeln unsre Sonne,
 Im Kreuz ein Gnadenschein ;
 Ein Heil für alle Sünden ;
 In Angst ein Hoffnungsstrahl ;
 Ein Stern, der uns lässt finden
 Den Weg durch's Todesthal.

Es kehr' an jeder Stelle
 Sich unser ganzer Sinn
 Zu dir, du Lebens-quelle,
 Mit stiller Sehnsucht hin.
 Wer so für dich entglühet
 Empfäht dich auch zum Lohn,
 Und wer im Geist dich siehet
 Ist auch wie Simeon.

Herr, lass es uns gelingen,
 Wenn dieses Leben flieht,
 Mit Simeon zu singen
 Das frohe Abschiedslied :
 Nun werden mir im Frieden
 Die Augen zuge drückt
 Nachdem ich schon hinieden
 Den Heiland hab' erblickt !

Lord Jesu, Trust of nations,
 The spirit's Light and Stay !
 We seek with gratulations
 Thy glance of grace to-day.
 With Simeon our example,
 A sacred extacy,
 Redeemer, in Thy temple,
 Allures ourselves to Thee.

No place but Thou hast willèd
 We find Thee present now,
 Our might of soul fulfillèd
 Upon Thy plighted vow ;
 No day but when 'tis meet we
 Our land to God engage,
 That faith's embrace may greet Thee
 As there the pious sage.

Of joy be Thou our river,
 A staff in our distress ;
 In gloom, of light the giver,
 In cross, our beam of grace ;
 The unguent of our evil,
 Our hope's ray, in despair,
 And when death's vale we travel,
 A star to guide us there.

There bendeth with devotion,
 Thou Spring of life, to Thee
 Around us, each emotion
 In hush'd anxiety.
 And Thee shall they inherit
 Who kindle thus, their prize ;
 Who turns to Thee in spirit
 May gaze with Simeon's eyes.

Lord, grant it us, in mercy,
 When wanes our mortal day,
 That, Simeon like, rehearse we,
 A joyous parting-lay ;
 In tranquil expectation
 I close mine eyes, O Lord !
 They see on earth salvation
 According to thy word.

Ja, ja, ich hab' im Glauben,
 Mein Jesu, dich geschaut;
 Kein Fiend kann mir dich rauben
 Dem ich mein Herz vertraut.
 Du wohnst in meinem Herzen
 Und in dem deinen ich;
 Auch in des Todes Schmerzen
 Bau' ich getrost auf dich!

Hier hüllst du zwar zu Zeiten,
 Dich strafend vor mir ein,
 Durch Trübsal mich zu leiten,
 Das will oft bitter sein.
 Dort aber wird's geschehen,
 Dass ich von Angesicht
 Zu Angesicht soll sehen
 Dein ew'ges Freudenlicht.

JOH : FRANK.

My Jesu, yea, believing,
 I fix my gaze on Thee;
 No foe, my soul deceiving
 Shall tear my Trust from me:
 My heart thy habitation,
 In Thine a home I owe;
 So build I consolation
 Tho' death approach with throe!

In loving kind correction
 Thou whiles art veiled here,
 And leadest through affliction
 Which oft is sore and sere;
 Yet hastest to restore me
 To light of joy eterne,
 Where I thy quenchless glory
 Shall face to face discern.

V.—SAINT MATTHIAS'S DAY.

FEBRUARY 24TH.

Almighty Judge! whose counsel high
 Did chance of human choice dispel
 To seal Matthias's ministry
 When Judas by transgression fell;

Thou keepest all Thy stablsh'd
 plight;
 Thou healest all Thy Church's woes,
 Tho' still their venom'd shafts unite
 Her traitor sons and envious foes.

The price of blood restor'd by fear
 When conscience warns of vengeance
 ripe
 Can ne'er the tortur'd spirit clear,
 Or from the heart the plague-spot
 wipe;

For deeper than the ocean swells
 O'er guilt fulfill'd Thy flood of ire;
 And louder than the thunder knells
 The doom accurs'd Thy sentence
 dire.

Yet measureless Thy mercy's bound;
 Thou watchest all Thy people's weal;
 Tho' hosts conspire and cravens
 wound, [heal:
 Thy purpose stands, Thy balsams

Nor sooner shall the light of morn
 Be quench'd by eve's obscurer ray,
 Than Thou of Thine elect be lorn,
 Let fiends deceive, or foes betray.

For oft as move our lips in pray'r,
 To Thee the rapt devotions rise
 On plumes of angels charg'd to bear
 Our fence and succour from the skies;

Thy chariots twenty-thousand they
 Which to the Priest our incense bring,
 Who opes the new and living way
 Whence favour on Thy fold they
 wing.

Lord! when around Thine altars here
 Thy suppliant Church in silence
 kneels,
 And for Thy gifts of grace and fear
 On those who bear Thy sword ap-
 peals,

Do Thou Thy chosen saints design,
 Of Jesu's way companions blest;
 From Jordan's brink to Salem's
 shrine
 Who trace, in all, Thy fix'd behest.

Who watch Thy mystic dove descend,
[lieve,
Acclaim'd from heav'n Thy Son be-
And faithful all His journey tend
Till Him from sight the clouds re-
ceive.

Matthia's gifts they crave not all
The watch-place on Thy towers to
ward; [call,
But grant them Justus' humbler
Their constant walk commend and
guard.

And if on Zion's bulwark now
(Prevent it Lord!) there Judas be
For lust of gold to scathe Thy brow
With kiss of perjur'd infamy;—

Or if (but many be their days,
And blest their march on Salem's
keep)

We need of grief and duty raise
When seers approv'd in Jesu sleep ;

Confide us some Matthias true,
Our stains to purge, or hearts to
 heal;
And ay, the loyal line renew
To man the breach for Salem's
 weal,

That so, with righteousness array'd
Thy priests the joyous peal prolong :
"His arm hath God again display'd
To guard His Church from loss and
wrong!"

Extracts and Intelligence.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall. Nov. 11, 1848.

NEGLECT OF THE SCATTERED ENGLISH CONGREGATIONS IN INDIA.

Extract of a Letter from the Archdeacon of Madras to the Secretaries of the Society, dated Aug. 3, 1848.

I HAVE already written to you with reference to the Missionary operations of the Incorporated Society in this country, but the peculiar circumstances of the times compel me also to address the Society in its other, and perhaps principal character, that of the great Colonial Clergy Society of our beloved Church.

It is impossible for me to shut my eyes to the imminent danger in which our scattered and spiritually destitute English congregations are placed, by the increasing and comparatively gigantic efforts of Rome to bring them into subjection to its false and soul-destroying system.

I have already adverted to the destitution of a large proportion of these congregations, without ministers, churches, or schools, and have mentioned also the rapid increase of Romish priests and Jesuits and Churches, and the immense funds which are evidently at their command.

Their boldness has been strikingly displayed during the past month, at Secunderabad, one of our largest military stations, and one of the present strongholds of Romanism, having a bishop and six or eight assistants resident thereat. Two of these priests placed themselves at the head of about 200 men of H. M.'s 84th Regt., and, in open defiance of the military authorities, utterly destroyed a chapel in the lines of one of the native regiments belonging to the "schismatical" Portuguese party. The Irish and Portuguese priests in this country, it may be necessary to explain, are as bitterly hostile to one another as it is possible to imagine; but does not this teach a profitable lesson as to what we may ourselves expect from the dominant sect, when it has attained a little greater strength?

The necessity of increasing our utterly inefficient ecclesiastical establishment is most apparent, and the Diocesan additional Clergy and Church Building Societies have been established with this view. Burdened, however, as every station already is, with claims on its liberality, these efforts, if confined to the comparatively limited number of persons who realize and bewail the existing destitution, must necessarily be slow in their operation. External assistance therefore is most urgently required, until prejudice and apathy have been dispelled, public confidence acquired, and the liberality of the Christian community is directed to these new but most important objects.

I am well aware that the Society for the Propagation of the Gospel has not the means of doing much in the present state of its finances, and

in fact, its missions to the heathen urgently require all the help (especially in a considerable reinforcement of Missionaries) which it can afford : but it occurs to me, that if it will kindly undertake to make known our wants, and become the medium of conveying to us such assistance as our Christian brethren, who are interested not only in the general efficiency of our beloved Church in India, but more especially in our sadly destitute English stations, may be able to extend to us, it will be the means of rendering to Southern India a further benefit of unspeakable importance, and which will certainly, through God's blessing, have a most sensible and important, though indirect influence on the best interests of the Mission cause.

There is one circumstance which cannot be too generally known in England, as showing the extent of the destitution, and the various difficulties and discouragements under which the Church labours as respects the education of the European and East-Indian population, that while two schools are maintained in every native regiment for the instruction of the heathen and Mahomedans, there is no provision whatever for the education of the Christians connected with the native army. Indeed, with the exception of the military schools at the head-quarters of the few European regiments, and battalions, and depôts (for most of which superior masters are urgently required), and which are available only for those belonging to the several regiments, there is no provision whatever by the State for the education of the large and increasing body of Europeans and East Indians : and with three-fourths of the English stations thus unprovided for, I need not say what a heavy burden devolves upon the Church as regards education alone.—*Ecclesiastical Gazette.*

**A LETTER TO HIS GRACE THE ARCHBISHOP OF CANTERBURY, ON THE APPROACHING TERCENTENARY OF THE ENGLISH PRAYER BOOK,
BY THE BISHOP OF GIBRALTAR.**

MY LORD ARCHBISHOP,

I beg permission to submit to your Grace's consideration, a suggestion which appears to me to be of some importance to the interests of the Church of England at this particular time.

By the Act of Uniformity passed in the 2nd law of King Edward VI., A.D. 1548, it was ordered that the Book of Common Prayer and Administration of the Sacraments, and other rites and ceremonies of the Church of England, which had been recently prepared "by the Archbishop of Canterbury, and certain of the most learned and discreet bishops and other learned men of this realm," should be used in all the churches throughout the king's dominions, from and after the feast of Pentecost next ensuing : that is, in the year 1549. Consequently, Whitsunday next, in the year 1849, will be the Three Hundredth Anniversary of the English Prayer Book.

I cannot doubt, my Lord Archbishop, that this will be a day of great interest to the members of the Church of England, both clergy and laity ; and I am anxious to suggest that it should be specially observed as a day of thanksgiving and jubilee in our churches throughout the whole extent of the British empire.

The reasons for this celebration will immediately be obvious. On that day the great principles of our Reformation were first carried into effect

throughout the length and breadth of the land. They were on that day legally and practically established in England: and though the Church-system then established was afterwards twice overthrown, first by the Romanists, and a second time in the Great Rebellion, it was soon by God's mercy both times restored and speedily triumphed again. Its services have come down to us substantially the same, and still form one of the most precious parts of our spiritual inheritance.

Your Grace will not fail to observe, that the day marks a great epoch in the history, not only of our national Church, but of the whole Church of God. For more than five hundred years, in spite of Scripture and the practice of the primitive Church, the worship of God had been carried on in England in a language not understood by the people. The prayers had been offered up in Latin instead of the mother tongue; and the use of that language was a badge of the yoke and servitude under which our fathers were, while subject to the jurisdiction of the head of the Latin Church. The establishment of the service in English freed us at once from this badge, and proclaimed to all the world the great principle, that men ought to worship God in their own living language, and not in the dead language of a foreign Church. It set up practically that strong protest and declaration which is embodied in 'the twenty-fourth Article: "It is a thing plainly repugnant to the word of God, and the custom of the primitive Church, to have public prayer in the church, or to minister the Sacraments in a tongue not understood of the people."

The practical results of the principle then established have been very striking and very important. To it we owe that solemn decency and order which distinguishes our Church in the eyes of foreign nations, and that deep and rich tone of scriptural expression in our public devotions which carries us upward to primitive antiquity. The Prayer Book set up at once for us a standard of devotional language such as no other nation can boast. It served greatly to fix even the English language itself, and to stamp it with its characteristics of energy and power. Its doctrines and precepts have been the spiritual comfort and edification of millions of the faithful members of the Church: nor has it been without its good effect upon "them that are without," in spite of their opposition, and even of their bitter hostility. The English Prayer Book may thus be fairly said to have become an element of the national character. It has become completely interwoven with our religious habits and practice. Its services sanctify the holiest engagements and relations of life; and its solemn and consoling words are read over us when we are laid in the grave. Thus has it been proved to be admirably adapted to the spiritual wants of the people, and being also well suited to the native energy and enterprise of our race, it has been carried with them wherever they dwell around the circuit of the habitable globe.

Little, indeed, did Archbishop Cranmer, and the pious and learned prelates who together with him accomplished the work, imagine, that, in thus reforming the ancient Ritual, and preparing it for use in English, they were establishing a form of worship which should be extended with the British dominion to the remotest bounds of the earth, and which should be celebrated by their successors in the Episcopate, not only at home, but in foreign lands, and even in Rome itself.

Yet, so it has been: nor has even the Church of Rome, though pretending to universality, been able to spread its services more widely than those of the Church of England. This is a great thing to say, when we consider the numerous obstacles which the system has had to

encounter, and the two terrible overthrows which it has sustained since the time of its first establishment. But still it is little, when compared with what remains to be done before we can make the services of the Church adequate to the enormous increase of the population at home, and before we can accomplish for the whole of the English dominions what our predecessors then did for England; it is little, when compared with what ought and must be done, if our Church is to become, or remain the National Church throughout our vast colonial empire. Great and strenuous efforts must still be made for the accomplishment of this grand object; and it must be remembered that although we may have good hope for the future from the colonies themselves, yet it is acknowledged, on all hands, that the beginnings of the great work must in every case be made at home. The exertions of the colonies will then naturally follow.

Already indeed, has this been the case. Under the primacy of your Grace's lamented predecessor, we have witnessed the greatest extension of the Church that has taken place since its first establishment in England; and this extension has been the most remarkable in the colonies. There we already see, visibly marked upon the map of the world, a chain of spiritual posts and fortresses, by which our national Zion may be at once extended and defended, reaching almost round the whole circumference of the globe. And may we not hope, by the continued blessing and favour of God, to see this great work carried on with increasing vigour under your Grace?

It may perhaps be said, that as the Church of England does not seek for conquest and universal dominion, like the Church of Rome, we therefore need not be anxious for its universal extension. This is perfectly true; but, nevertheless, it must not be forgotten that the Queen of England, the temporal head of the Church of her own kingdom, rules over more than one-seventh of the whole human race, including a hundred millions of pagans and unbelievers, all without the knowledge of Christ, and in danger of perishing for lack of that knowledge, that the duty of extending the Church and its blessings among them is perfectly clear, and that the work is of immense and appalling magnitude. It requires far greater efforts than any that we have hitherto made; and we cannot as a Church be justified without doing our utmost to fulfil the duty which the great Head of the whole Church has thus clearly laid upon us.

Impressed with these considerations, I venture to suggest, that the approaching three hundredth anniversary of the English Prayer Book, and of the English Reformation, shall be made the occasion of a great, simultaneous, and universal effort on the part of the members of the Church of England for the wider extension of its ministry and services abroad. The most natural, or rather the most Christian, way of expressing our gratitude to God, for the bestowment and continuance of those blessings will be, to make a thank-offering to Him, out of that which He has given us, for the purpose of advancing his cause by increasing the efficiency of our own branch of his Church. I would propose therefore, that on Whitsunday next, a collection should be made in every church and chapel throughout the empire; that the Clergy, both at home and in the colonies, should be requested by their Diocesans to preach upon the subject, and to call upon every member of the Church in their respective parishes to contribute something towards this great work; that the whole of the contributions should be paid into one common fund, and placed at the disposal of the Committee of

Archbishops and Bishops already established for the Colonial Bishops' Fund, of which your Grace is the head, to be divided and applied, as they shall see fit, to the twofold object of providing additional Bishops, and additional Clergy for the Church in the colonies, and as Missionaries in foreign countries: the additional Clergy to be appointed on the application of the Colonial Bishops, through the medium of the Society for the Propagation of the Gospel in Foreign Parts, and of the Church Missionary Society. I cannot but think that if this object were fully brought before the Clergy, either by a pastoral letter, or by such other means as your Grace's wisdom may deem best, such an effort would be far more successful than any thing which has yet been tried. Never before has such an occasion presented itself, and never again can it occur in our time. Nor can we imagine a more suitable season for such an effort than the day of the miraculous outpouring of the Spirit upon the Church of God. To know that all our Churches in every part of the world will be engaged on that sacred day in promoting the same great object, can hardly fail to unite us more strongly in its favour, and to produce a more powerful effect.

It will be observed, moreover, that this is not a question of party, but one which concerns every member of the Church of England. There can be but few who have any value for their Prayer Book, and the ordinances of their Church, who would refuse to contribute on such an occasion; and if it were understood that every member of the Church, young and old, rich and poor, was expected to give something, the amount of the whole would be very considerable. We have now, at home and abroad, considerably more than twenty millions of souls belonging to the Church of England. And though a large part of these are to be considered as little more than nominal members, besides those who are merely children; yet, on such an occasion, and for such a purpose, the rich might be expected to contribute largely, and the faithful portion of the working-classes and the poor would not be wanting. Parents who could afford it would give for their children; and thus a collection might be made, which, if it were to average only a few pence per head, would be sufficient to provide for many of the more pressing wants of the Church of England abroad. It does not seem beyond the scope of a reasonable expectation to say, that we might raise enough to provide ten additional Bishops, and a hundred additional Clergy. What a day would that be for the Colonies and the Church!

Most earnestly, therefore, do I entreat your Grace's favourable consideration of this suggestion.

I remain,

My Lord Archbishop,
Your Grace's most faithful
and dutiful servant in Christ,

G. GIBRALTAR.

Ibid.]

